THE HUNDRED, FORTY AND FOUR THOUSAND.

REV. xiv. 1—5, &c., MATT. xxv. 1—13.

ALREADY fields the precious grain doth "whiten,"
The valleys thick with corn rejoice and sing,
The laden stems, the lab'rers' stroke shall lighten,
And golden treasure to the garner bring.
But 'ere the harvest shall the garner store,
The sheaf of first-fruits with rejoicing borne,
Shall pioneer and head the many more
Reaped 'ere the vintage has a cluster torn,

Where are the hidden thousands meet for standing,
Harping with harps on Sion with the Lamb?
A great and Holy name their foreheads banding,
And faultless found before the great "I am"?
Redeemed by blood, complete in Christ alone,
A song they sing before the eternal throne.

Virgins awake, chaste sisters, brothers, ever
Wakeful, expectant, watching still remain,
Your lamps well trimmed, your vessels lacking never,
That unction pure, the Spirit will sustain,
Strong in the panoply Divine, O youth!
Guard your position, and contend for truth.

Ye spirit-taught and faithful sons and daughters,
A voice from heaven, sublime, sonorous, strong,
A voice of thunder and of many waters,
Shall lead and modulate your wondrous song;
The twelve twelve thousand, first from earth below,
And only they, none else, that song can know.

These are the separated, undefiled,
First-fruits 'mong men from earth to God redeemed,
By grace, through faith, subdued and reconciled,
Guileless and perfect are in Christ esteemed.
They watch, and wait in patience till he say:
"Arise my love, my fair one, come away!"

O, company immaculate, first blest!
Thy dove-like wings shall shine pure, white, and golden,
E'en tho' now black and mingled with the rest,
Till loosed by grace the bands by which thou'rt holden,
Gathered and formed, the band elect, complete,
Soon his appearance shall your vision greet.

These the Lamb follow wheresoe'er he goeth,
Beloved associates, long ago foreshewn,
Not servants, friends, and knowing what he doeth
More than did Mary, Peter, James, and John;
They kept his word, through faith they overcame,
"Go no more out," have on them His new name.

But art thou slumbering? does the bridegroom tarry?
While yet he lingers, doth thy light wax dim?
Watch! ere thy taper die, thy hope miscarry,
If oil thou hast, quick, from thy vessel trim!
Watch! lest the pride of life thy soul beguile,
Watch! 'ere prevail the world, and Satan's wile!

O, wert thou faithful, couldst thou e'er forget!
Surely while thus you fold the hands and slumber,
If pleasure or repose, can lure thee yet,
No place thou hast as yet in Wisdom's number,
Sleeping or trifling with the world's gay throng,
Nor oil thou hast, nor could'st thou learn that song.

The bridegroom comes! Those ready enter in!
The door is shut.
But some behind remain!
Oh, the deep wailing past imagining!
In outer darkness left! endeavours vain!
Back in remorse and fell despair they're hurled,
To share the judgments of a guilty world.

"Oh, fools, who knew not we were poor, and blind,
Naked, and lukewarm, to disgust and loathing,
Needing tried gold, and raiment white to find,
Yet counting nature's sordid rags for clothing!
Saying "We see," "are rich," and nothing need,
While wretched, miserable, poor indeed.

"Return, Oh, Shulamite! tho' once despised,
Now on thy beauty we desire to look.
We sought earth's riches, not the pearl she prized,
A name for life, and dross for gold we took;
When found she held, and would not let him go,
We, joined to idols, held not Jesus so!

"Yet did she oft' discourse of her beloved,
And her we idly questioned of her friend;
But still remained the dull, cold heart unmoved,
Clinging to things the world and flesh commend.
Was it by faith and love these watched and won?
Something they had, we lacking, are undone!

"Go forth," she cried, "O, daughters, do him honour,
Seek and behold him now as in the days
Of glad espousals crowned." His beauty on her
Reflected still the glory of his grace!
We should not mourn, but evermore rejoice,
Had we so sought his face, and heard his voice.

"And now resplendent as a bannered host,
They soar aloft, and through each starry portal
Jesus, the Saviour King, each saint's glad boast,
They rise to realms of light, have life immortal,
On earth dark portents of a storm appear,
Apostacy, temptation, wrath, are near!
And we the unready with a number vast,
Who slighted warning, revelation braved,
Cast out! dismayed, lament the harvest past,
The summer ended, and we are not saved!"

Egham. M. H.

WILL THERE BE A SECRET PRESENCE OF CHRIST, AND A SECRET RAPTURE?

BY R. GOVETT.

CHAPTER III.

MR. GRANT devotes a long chapter to the Secret Coming of Christ and the Secret Rapture of the Saints. In his view, there is not the smallest ground for any such idea. Let us consider first the doctrines assailed, and then his arguments against the doctrine.

His article upon the question hinges on misconceptions of his opponents' views, and upon differences in the mode of interpreting passages of Holy Writ bearing on the subject.

What now is the point in debate? It is always of importance that this should be clearly understood. It is *not*, then, 1. *Is Jesus at His second coming to appear in visible glory with His saints?* That, as far as I know, is not denied by any millenarian. (Mr. Grant, indeed, supposes that denial is either directly asserted, or necessarily implied.—368, 369.*)

2. But the question really is, *At the Lord's descent from heaven into air, may there not be a time in which He will conceal Himself? May not His saints be caught up secretly to the secret of His Presence before He be openly manifested?*

Mr. Grant occupies a considerable space with the question, 'How did the idea originate?' Now, to us this is a matter of small moment. If it be not in the Scriptures, away with it! 'Tis a fancy of men!

Some of Mr. Irving's followers may have believed that they should not die, but they were mistaken. That may well be; but the believer is converted to God, not in order to be looking for death, but to "wait for the Son of God from heaven." Whether he falls asleep before that event or not, *that* is the spiritual attitude assigned to every man of faith. (1 Thess. i. 9, 10; Heb. ix. 28.)

One main source of Mr. Grant's difficulty and of the absurdities which he seeks to fasten on the Millenarians, is the idea that all believers in Christ will at one moment be caught away from earth. (P. 324.) If I mistake not, here lurk two errors. The truth is, I suppose—

1. There will be more raptures than one.

2. Therefore not all believers are caught away at the first.

This proposition was set forth, with proofs adduced from Scripture, in my paper in THE RAINBOW, to which he makes allusion. (P. 262, 263, vol. I.)

That the believers rapt to our Lord's presence will be engaged in their usual earthly avocations before that moment seems proved by the description of the man found in the field and the woman at the handmill when taken to Him. (Matt. xxiv. 40, 41; Luke xvii. 34-36.)

That the Saviour's advent will be secret, and at the moment unex-

* Yet he appears inconsistent herein with himself. In page 324 he supposes the saints to remain with Christ "till He comes personally and *visibly* to our earth."

pected, seems proved by such passages as these: "Behold, I come AS A THIEF" (Rev. xvi. 15); "If, therefore, thou shalt not watch, I will *arrive over thee as a thief;* and thou *shalt not know what hour I arrive over thee.*" (Rev. iii. 3, Greek).

In immediate connection with the scene of the taking and leaving in Matt. xxiv., the Saviour adds, "Watch, therefore, for ye know not what hour *your Lord is coming.* But *that* ye know, that if the master of the house had known in what watch *the thief is coming,* he would have watched, and not have suffered his house to be broken into. Therefore do ye also become ready, for in the hour which ye think not *the Son of Man is coming.*" (Matt. xxiv. 42-44.)

Is there any argument in the statement that till the last thirty-five years such passages were always interpreted of the Roman destruction of Jerusalem and of the day of judgment? Would not the attempt to interpret these words of events so different as the two suggested prove how little the commentators understood them? Does not our interpretation square as well—aye, far better—with the context?

'But what strange results this idea supposes! Two merchants in the act of making a bargain severed. A preacher carried away out of the midst of his congregation while delivering the word of the Lord, and a bride and bridegroom severed at the very altar.'

Methinks the latter will not be, for the disciple who was watching for his Lord would not wed with one careless about Him. If I read aright our Saviour's words, they teach that it is not simply the believer, but the *watchful* of believers, that are thus rapt on high. (Matt. xxiv. 44, xxv. 10, Luke xii. 40-47, Rev. iii. 3.)

But what a terrible state of things if you suppose every believer 'caught away! "There will not be one atom of grace, not one particle of faith in Jesus in the wide world!" "Never was the earth in such an awful state!"'

It will, indeed, be the worst state in which the world was ever found. It will be the time of the temptation "which is about to come upon all the habitable earth to try the dwellers upon the earth." (Rev. iii. 10.)

It is the time of the apostasy and the revelation of the man of sin, who will proclaim himself to be the One and only God. (2 Thes. ii.) It will be the day of transgressions come to the full, and so THE DAYS OF VENGEANCE of our God! (Dan. vii. 23, Luke xxi. 22.) Seven other evil spirits enter into the possessed; "and the last state of that man is worse than the first." "So shall it be also unto this wicked generation." (Matt. xii. 45.)

But there will still be witnesses for God left on earth. The Church of God is, indeed, deprived of its standing. The candlesticks are all removed from the sanctuary; the lukewarm are spued out of the Lord's mouth; the salt that has lost its taste is cast out of doors into the street, to be trodden on by all thepassers by. (Rev. i. iii., Mat. v. 13.) But many unwatchful ones, believers in Christ, are left. There are robbed householders left to deplore their loss, and to feel that the acceptable year of God is over, that the day of salvation is, as proclaimed by the Church of Christ, past, and "the great and *very terrible day* of the Lord" is begun. But even if there were not these, there is still

another party to whom we could turn. God recognises three classes among men, "The *Jews*, the *Gentiles*, and the *Church* of God." (1 Cor. x. 32.) And when the election from the Gentiles is brought in the Jews are to take again their old place, for God will graft them anew into their own olive tree. (Rom. xi. 23, 24.) The Jews return to their land, rebuild the temple, restore the sacrifices, and after the rejection of the Church God takes up Israel once more. Even out of that faithless nation rise up witnesses to the Messiahship of Jesus the N arite.

When Elijah was taken up Elisha was left. When Jesus was taken away the apostles were left. When apostles ascended with Jesus the Mount of Transfiguration, which he declared to be a specimen of His future coming and kingdom, three only were admitted to the vision on the top of the Holy Mount.

'But why should God suffer a world thus brimful of guilt to exist?' "Thus saith the Lord, As the new wine is found in the cluster, and one saith, *Destroy it not, for a blessing is in it; so will I do for my servants' sakes*, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there." (Is. lxv. 8, 9.) That is the answer. God, by his terrible judgments, will soften the heart of His elect ones of Israel, and of the nations, so that, though wild and rebellious, then they shall be reduced to obedience and fear of the Lord; just as by the fierce heat of the sun the green, harsh berry of the vine at length is ripened into the delicious grape and the sparkling wine.

'But you millenarians declare that God does not intend to punish the nations during the Saviour's secret presence, which may last for centuries, as some say, and yet that the time of the millennium is to be a period of uninterrupted awful judgments of God upon the wicked.'

Wherever, brother, you find such a perverse set of millenarians, I give them up to the edge of your sword. I never heard of any such; they must be traitors in the camp. But let men say what they may; is this a necessary consequence of millenarian views? Does the Scripture say anything like it.

I imagine that Holy Writ asserts the time of the Saviour's presence, to be the *time of the greatest evil to the wicked that the world has ever seen.* True it is that, at its commencement, and at the moment of the wakeful saints first rapture, men will be "eating and drinking, marrying and giving in marriage." But then comes the sign of the Presence,—the entrance of Noah and his house into the ark. That is the token of the Flood close at hand; though men do not recognise the meaning of the sign. They see not that "merciful men are taken away from the evil to come." What now does the Saviour say, treads on the heels of the unregarded sign? "*The Flood came and took them all away; so shall also the presence of the Son of them be.*" (Matt. xxiv. 38, 39.)

"As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, *until the day that Noah entered into the ark, and the flood came and destroyed them all.*"

"Likewise, also, as it was in the days of Lot, they did eat, they

drank, they bought, they sold, they planted, they builded.—*But the same day that Lot went out of Solom, it rained fire and brimstone from Heaven, and destroyed them all: even thus shall it be in the day when the Son of Man is revealed.*" (Luke xvii. 26-30.)

The days of Jesus' presence are described also in the first part of the prophecy on Olivet, as being the time of the greatest tribulation that ever was, or will be. (Matt. xxiv. 15-30.)

Who says that Jesus may be present, invisibly, *for centuries* in the air? The time of His secret presence is not defined; it must, indeed, last more than three years and a half, for it begins before the Man of Sin is revealed, and continues during the three and a half years of his reign; the manifestation of Jesus' presence paralyzing, in an instant, the great usurper of God's titles. (2 Thess. ii. 8.) But it will not last beyond the two thousand years of this dispensation, so that there is no room for *centuries*.

'But the Jews have yet to be restored and rebuild Jerusalem and the Temple, and that must take a long period.' But pray observe, that the rapture has not taken place yet; and how long it will be before that, who can tell?

Again, who holds that the millennium will be a period of unparalleled judgments? I never read of anybody who said so. It is true that there may, and will, be here and there in that day those who sin, but they will be cut off at once by the sword of justice. And the general state of the earth will be one of peace, plenty, prosperity, and joy. 'But on your theory, "It will necessarily follow that the Christian dispensation will, to all intents and purposes, have come to a close"'—(p. 340.)

If you mean that the Church of Christ will have lost its standing, and that God will resume His former titles, and take up again Israel His former witness, you are right. The Lord's Supper is to be celebrated, with God's allowance, only till Jesus comes.—(1 Cor. xi. 26.) And, by the supposition, Jesus has arrived. God will not then be proclaimed as Father, Son, and Spirit, but as "Jehovah of *Hosts*," preparing in just wrath for the great *battle* of the awful day of God Almighty. The terrible Day of the Lord is come! (Is. ii. 10—21; xiii. 6 13; xxiv., &c.)

'How, after, the rapture, can the Gospel be preached?' The Gospel then to be proclaimed by Christ's Jewish witnesses is the Gospel of the millennial kingdom; not our Gospel *of the grace of God*. (Matt. xxiv. 14, compared with Acts xx. 24.) As there was a proclaiming of that "Gospel of the Kingdom" before Jesus was slain and risen, by Jewish witnesses, girt with miracle; so will there be, after the Church is removed, a return of the same proclamation, by the same description of preachers. (Matt. x.)

But Christians now are like the Jews of old: they cannot believe that there is to be a dispensation unlike their own, in spite of the clearest testimonies of Holy Writ! So the disciples of Jesus were regarded as heretics by their Jewish brethren, when they testified that Jesus, the Nazarite, would destroy the Temple, and change the customs which Moses delivered. So Paul was an object of suspicion and dislike, even to the Christian Jews, because he taught that Gentiles

who believed were free from Moses's law. The Christian Pharisees could not conceive of a dispensation which set aside the Temple and its sacrifices, circumcision and the feasts.

'How, then, is this interval to be passed after the Church is caught away, and ere the Lord appears? What kind of a dispensation is it? 'Tis neither grace nor glory' (p. 345).

No! 'tis a dispensation of *judgment* proceeding from God's Throne of *Justice* on high. (Rev. iv. xi.) 'Tis the day of God's wrath, cruel with fierce anger, destroying the living sinners out of the earth. (Is. xiii.) 'Tis the "day of judgment" on the living. By the Lord's judgments the inhabitants of earth will learn righteousness: after mercy had in vain been tried upon them. (Ps. ix. 7, 16; Is. lix. 15—21; xxvi. 2—11; Rev. xv. 3—4. It is the day when Christ's foes are being gathered to be made his footstool, when the grapes of earth are being culled for the great wine-press of the wrath of God.

'But you millenarians talk so about the silence and secrecy of the rapture; why, have you never read of "*the shout, the voice of the Archangel and trump of God*," which are to precede the saints' gathering?'

We have, brother, and I have admitted the same, in my paper in THE RAINBOW. But there are two further points to be noticed—1. The Saviour's descent takes place, accompanied by these sounds; *but is the Saviour's descent the ascent of the saints?* Jesus' descent from heaven is with noise; but the saints' rapture is the answering movement from below upward, and that is, I fancy, noiseless.—2. But further, these sounds which attend our Lord's descent, *do not prove any visible display, do they?* I made this observation in the paper referred to. Why did you not point out its fallacy, if it were fallacious?

"But the rapture is to be preceded by the last trumpet, and, therefore, there can be no rapture before the last trumpet," (pp. 350, 351.)

You assume, without proof, that there is to be *but one* rapture. This is the secret fallacy at the root of all your argumentation here. In the paper referred to, it is proved, as I imagine, that there will be several raptures. One, if I mistake not, takes effect the moment that the Churches are no longer tolerated by God, Rev. iv. 1, 2. As soon as the candlesticks are removed, and while yet the Throne of Judgment is being set (v. 3, *Greek*), John is caught up into the holiest of heaven. A vast multitude gathered out of the whole earth, is seen on high, ere yet the first trumpet is sounded.—Rev. vii. 9—17. There is another rapture at the close of the sixth trumpet—Rev. xi. 7—12. The Man-child is caught up to *God's throne*, before Satan is cast out of heaven, and Satan is cast out of heaven before the fifth trumpet sounds—Rev. xii. 5—12. Compare Rev. viii. 13, ix. 1. The catching up to the *throne of God in heaven* takes place before Jesus' descent into *air*.

(1). If there be a rapture of Christ as a *thief*, I think it must be without noise on his part, 355. (2). And, again, if there be no rapture till the seventh trump, then we can be quite at rest; till the six previous trumpets have sounded we cannot be caught away. (3). Moreover, on the same supposition, Christ's wakeful ones will have

been left upon the earth during the hour of the terrible temptation which encircles the whole habitable earth, while our Lord promises that it shall not be so. The watchful and praying ones shall be accounted worthy to escape that day, Luke xxi. 34—36, Rev. iii. 10. But those who are left on earth during the three last trumpets, are on earth during its day of woe and the presence of Antichrist, Rev. ix. xi.

This, then, answers the argument drawn from the cry to get ready for the Bridegroom's advent in the Parable of the Ten Virgins. *There may be a rapture before the normal rapture of the Church; a rapture of the ready, a rapture of reward.* But there are many mistakes in your interpretation of the Virgins. You assume that the five foolish are ungodly. This is manifestly contrary to the whole strain of the parable. Are the ungodly chaste virgins? Do the wicked take lighted torches? Do they go out of the world to meet Christ? Do they believe in him as the coming Bridegroom? This parable refers not to the case of the *living*, for the whole company, wise and foolish alike, are *asleep*, v. 5. Now not the whole Church of Christ is to be asleep at his advent; whether the sleep be physical death, or only spiritual slumber, 1 Cor. xv. 51, Rev. iii. 10, 2 Thess. ii. 1, 2.

"But the foolish find their lamps gone out. Their lamps were lighted, therefore. Does not this, then prove defectibility of grace?" No; look at the margin, brother, or at your Greek Testament, and you will see 'tis a mistaken rendering. "Our torches *are going out*," as the margin says.

"They, then, find out their graceless state, and go to buy," 358. Could any wise believer tell the wicked, after the resurrection, to go and procure *converting grace?* For anything that appears, the five foolish procure the oil, and returned with trimmed torches at last, v. 11. That they are not graceless, is proved by this manifest consideration, that *if the Bridegroom had come before midnight, he would have found them as ready to enter the banquet chamber as the wise.*

In all the parable there is no proof of the Bridegroom's visibility by the world. The time is past midnight, when all but those who go out to meet him are wrapped in slumber. The ready go in to the marriage: "*the door is shut.*" The sounds, divested of any visible appearance, leave the wicked and unbelievers in the dark as to the nature of the events taking place.

(*To be continued.*)

PRINCIPLES OF FUTURIST INTERPRETATION.

By Rev. Richahd Chester.

AS the advocates of a spiritual rather than a literal millennium, so also the adherents of a preterist, or historical, in preference to a futurist interpretation of prophecy, require of those who differ from them to assign some real, tangible, easily understood, and not easily refuted principles upon which to build their system of interpretation.

refuse to call the Pope "the Son of Perdition." If asked which is the best *Protestant*, Nangle or Govett? we should at once reply—Govett.

Christ our Life, and Living by Faith, Exemplified in the Experience, Labours, and Letters of the late Wm. Lamb, Minister of the Gospel, Wakefield. Edited by JOHN JEFFERSON, Evangelist, Sheffield. Second Edition. London: Morgan and Chase.

"THE following letters," says the preface, "addressed to several friends, are given to the Christian Church under the pressure of a deep sense of their public utility as a veritable and remarkable embodiment of the higher Christian life; and as evidence of the present power of faith in Christ for personal holiness and ministerial usefulness." The editor is right; for these letters prove that Wm. Lamb lived and laboured in faith; not in the thing that ordinarily goes by that name, but in actual realization of constant Divine help. It is refreshing to read his repeated declarations of calm, unshaken trust in God, for the supply of all his wants; and, in the midst of manifold troubles, he was full of happiness. He prayed without ceasing, and rejoiced evermore. He laboured for souls, and looked earnestly for the coming of the Lord; a living refutation of the charge that to look for Jesus is to be indifferent about the diffusion of the Gospel. We commend the book as a help in self-examination.

Organized Christianity. Is it of Man or of God? By the AUTHOR of "The Destiny of the Human Race." London: Simpkin, Marshall & Co.

WHATEVER subject this author touches is dealt with thoroughly. His mind is eminently logical, and he does not know the meaning of the word fear in stating the consequences at which he arrives. There are statements in the twelve exquisitely-written chapters of this book which will be considered by the admirers of ecclesiastical systems as very heretical; yet our Christian philosopher utters them with a devout and dignified calmness which has a charm altogether its own. We pass no opinion on the doctrines taught in this volume. It is a book for thoughtful men to study for themselves—men of independent thought, who, whilst they are far above the foolish wish to be singular for the sake of singularity, are also above the fear of declaring their convictions, however strange they may seem to those who never think; and to them we commend its perusal. It is manifest that the author has no pecuniary object in view, except it be the certainty of loss; for here is a book of 194 pages for *one shilling!*

The Israelite Indeed. Jan. and Feb. New York.

THIS periodical is "devoted to the Illustration and Defence of the Hebrew Christianity which is founded on Moses and the Prophets, and the Apostles, and to the true interests of the Jewish Nation generally." Isa. lxii. 1, and Rom. xi. 1, 2, stand as motto upon the title-page. It contains papers, letters, and intelligence from many countries respecting the Jews, and is altogether a very interesting serial. It is gratifying, indeed, to find all Jews—and they are the only true Jews—who have received Jesus as their Messiah, so earnestly expecting His speedy return to take possession of His kingdom. Surely the fact that they understand the prophets literally has a deep meaning in it.

Great Britain and Her Destinies.

THIS is a large volume, published several years ago, and full of warnings against Popery. We mourn over the fact that such warnings have been disregarded. The writer of this book is now an old man, and, as he has several copies on hand, we hope he will be cheered by the arrival of letters ordering it. The mass of writing in the volume is enormous. The work was published at 15s. It will be sent free by post to any address by inclosing 8s. 2d., to Mr. Joseph Indge, 38, Victoria-street, Brighton. Let this venerable servant of the Lord feel that after all he has not laboured in vain.

than the children of men; grace is poured into His lips. God hath blessed Him for ever. His grace must be mingled with justice. He has claimed the inheritance, as it is written, 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' His claim has been admitted, and now He must break them with a rod of iron; He must dash them in pieces like a potter's vessel. Therefore gird Thy sword upon Thy thigh, O Most Mighty, with Thy glory and majesty —Thy right hand shall teach Thee terrible things. All Thine enemies shall fall under Thee, for Thy throne is for ever and ever; the sceptre of Thy kingdom is righteousness. Thou art the righteous one, therefore art Thou now anointed with the oil of gladness above Thy fellows. There is Thy Church redeemed by Thine own blood, standing as Thy queen at Thy right hand; and in what grace and glory hast Thou received her. All Thy garments are perfumed with myrrh, and aloes, and cassia. Thou hast brought home Thy bride, and opened to her the glorious city. All the glory and honour of the nations shall be brought into it—all the kings of the earth shall delight to do her honour—kings' daughters shall delight to do her bidding. Even the daughter of Tyre shall bring thee offerings. For even as Hiram offered to King Solomon, so shall his descendants offer to Thee; yea, the rich of all the nations shall desire to serve Thee."

This is what the Lord is speedily to accomplish. He is preparing the king's daughter for that glorious coronation-day. She is all glorious within; her clothing is of wrought gold. She shall be brought to the king in raiment of needlework; with gladness and rejoicing shall she come. The Lord will bring others with her. His purposes we must not limit. The bride complete, He will still carry on His work—the virgin companions of His bride shall follow her, they shall be brought; they shall enter into THE KING'S palace.

And whilst that bride is waiting for the nuptial day, let me give her a word of loving exhortation: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty. He has betrothed thee to Himself, therefore thou oughtest to be entirely separate—He is thy Lord; worship and love Him alone."

T. GEORGE BELL, LL.D.

Lynton, near Devon.

WILL THERE BE A SECRET PRESENCE OF CHRIST, AND A SECRET RAPTURE?

BY R. GOVETT.

CHAPTER IV.

'BUT this theory of yours introduces a *third* coming of Christ. His descent from heaven to the secret of His presence is His second coming; His further descent to earth his *third*.' (P. 359.)

I never heard of any Scripture which so stated it; or of any mille-

narian who so reckoned. No; Jesus' coming is to earth, and therefore it is not complete till he has fully descended. His secret presence in air is only a pause on his way to earth. The Father designs to introduce His Son "*a second time*" into "the *habitable earth*," not into the air. (Heb. i. 6.) (Greek.)

'But you plead for a thousand years; well, you shall have that period exactly; 'the pound of flesh,' neither more nor less. And you must begin to reckon that period from the day of the rapture. So that if the secret presence last five centuries, they must be deducted from the thousand years.' (P. 360.) No, brother; we refuse your premises. The millennial glory does not begin to be reckoned till the great battle of God Almighty has been fought, and all the kings of the earth, together with Antichrist and Satan, are put out of the way. (Rev. xvi. 12—16; xix. 11—21; xx. 1—6.) The secret presence is the time of the saints being judged before Christ, not the time of his reign, or of their reigning with him.

I come next to meet the forces which his ally, Dr. Tregelles, brings into the field.

First, then, let us remember distinctly what is the question between us. Our two brethren speak as if we set aside the manifested presence of the Lord Jesus. "*They in effect do away altogether with the coming of the Lord in His manifested glory to reign personally on the earth.*" (Pp. 363, 369). They wonder how Christian men, with their Bibles before them, can so openly contradict God's Word; indeed, it is hopeless to reason with such. (P. 375.)

Stay, dear Brethren! Infantile as may be our reasoning powers, we are not wholly irrational. Do you in your wisdom convict us of error out of the Scripture, and we think we are possessed of reason sufficient to receive your instructions, and of honesty enough to own our blunders.

First, then, I observe that you set the manifested presence of our Lord against its time of secrecy, as if but one of these phases was possible. Now we think that both may be combined. May not the Saviour descend secretly first, and after some time has elapsed, manifest Himself? Is this impossible? Is it absurd? It was stated with some proofs in the paper on the subject in THE RAINBOW, Vol. i. 258. If the thing were inconceivable, why were not those arguments demolished? At any rate, that is the present question. We assert that the presence of Jesus will first be *secret*, in order to gather and judge *His people;* and then be manifested for the judgment *of the world*. We hold, then, both aspects; but the first of these applies chiefly to the Church of Christ, and therefore it is most prominent.

Dr. Tregelles assumes that there will be but one rapture, and that at a fixed time—viz., after the seventh trump has sounded, and after Jesus has appeared. He assumes, too, that the saved are but one body —"The Church," "*The Hope*," &c. (Pp. 21, 28, 29, 39, &c.) Neither of these ideas is granted; neither, I imagine, is true.

But the main source of fallacy lies, I suppose, in the word "coming" In his view the Lord Jesus descends from the highest heavens in an instant. He comes in manifested glory. (P. 54.) Now, while Greek words which express motion to a place are freely used in many pas-

sages of the New Testament, our views of the presence rest on a word which does not express motion at all (παρυσια).

And passages, in which this last expression is employed, are pressed by Dr. Tregelles into his service, to prove the manifested coming.

What then is the sense of this Greek word (παρυσια)? It means primarily, the placing two or more things or persons near, or alongside, each other. Liddell and Scott give as its meaning, "A being present —presence." Robinson gives as its first meaning, "Presence."

Now, *while the word never signifies motion*, it is constantly employed in contexts which imply motion; and hence it is often, but improperly, rendered 'advent,' 'coming.'

Dr. Tregelles is too good a scholar not to be aware of this; and he states this objection, and answers it. (P. 43.) What then are his replies?

He says—The word

"is habitually used for coming in ordinary expressions; thus, 'the coming of Stephanas' (1 Cor. xvi. 17); 'the coming of Titus' (2 Cor. vii. 6; see to verse 7); 'my coming to you again;' (Phil. i. 26)."—(P. 43.)

Now there is but a small amount of argument in such a statement. We challenge all such translations as inaccurate. They need justification as much as the other occurrences.

His second argument is as follows:—

"This word (which is said to imply a hope for the Church of a secret coming) is that which is used in Matt. xxiv. (the very chapter which some would represent to be Jewish),* in speaking of our Lord's public and glorious appearing."

The answer is simple enough. Matt. xxiv. has two aspects; one towards Jesus' Jewish disciples; one toward the Church; and it gives us *both* the *secret* and the *manifested* phases of the Presence. Of course, the word 'Presence' can indifferently be employed to express either meaning. It is the words joined with it which must decide which phase of the Presence is meant.

We suppose, then, that the Presence begins as soon as Jesus' descent from heaven into air has ceased. Then commences His meeting with the saints; there He tarries for a considerable period in secret. How He is engaged while there will appear presently.

Here is one of the difficulties, not to say absolute failures, of the opposite scheme. For, upon that theory, the saints meet Jesus in air, and turn back with him in a moment, or after the most trifling pause (p. 54). This is felt to be a weak point, and the way in which it is met is given (p. 39),

"It has been asked, 'If the saints come with Christ, must they not have been taken away before? And may not the interval be a long one—perhaps a whole age?' The Scripture says that they are raised and changed, and caught up to meet the Lord in the air, as He comes, and when He comes [no proofs given], and thus having met Him, they come with Him. *If such a questioning as this were allowed to set aside plain testimonies, nothing in Scripture, however definite, would be certain.*"—(m. i.)

A pity that the plain testimonies were not subjoined. We think that brother may be "allowed' to ask brother for proofs of what he asserts.

* I have put in the two parentheses by way of making the meaning more clear.

We are apt to fancy that the desire to silence one set of texts by another is the clear mark of an erroneous interpretation. The truth stands well with all God's statements. We think that our view finds room for all the inspired declarations on the matter.

Let us now take the true rendering of the Scripture word most in question, and we shall see how a right use of it will untie this Gordian knot. If we say, "What is the sign of Thy *coming?*" (Matt. xxiv. 3) then, on the opposite theory, we are enquiring for a sign of the Saviour's future movement from the highest heaven.

If we say, 'What is the sign of thy *presence?*' we are enquiring for a proof of Jesus' *existence in secret in the air*, after his motion towards earth is for a while arrested. And then He is "near, even at the doors."

'Is the Antichrist to precede Jesus' *coming?*' is a question fitly raised (p. 58). This is easily resolved by substituting 'presence;' and taking for our guide 2 Thess. ii. We then answer—the Antichrist cannot arise till after the hinderers are withdrawn, and they are removed only at the time of Jesus' *presence in secret* (ver. 1). Antichrist is paralyzed and destroyed by Jesus' *manifested presence* (ver. 8).

I advance to consider Dr. Tregelles' argument from texts of Scripture. 1. Let us take the Parable of the Wheat and Tares (p. 40). On which he reasons thus:—

"Thus, the removal of the Church, as set forth in the Secret Rapture theory, is impossible; for, from the moment of the first preaching of the Gospel until *the angels are sent forth to sever the wicked from among the just* (m. i.), both classes are found mingled in Christendom. Had the secret rapture been the teaching of Christ, He could not have spoken of *wheat* as well as tares growing together till the harvest. For if the wheat had been previously taken away, there would have been in the field tares, and tares only."—(P. 41, and so p. 58.)

This is a striking example of carelessness. It is a confusion of our Lord's words in the parable of the Wheat and Tares with what He says in the Dragnet. In the "Wheat and Tares" Jesus tells us "The Son of Man *shall send forth His angels,* and they shall gather out of His kingdom all things that offend (stumbling-blocks), and them which do iniquity." (Matt. xiii. 41.)

In the Dragnet He says, "*The angels shall come forth, and shall sever the wicked from among the just.*" (Matt. xiii. 49.)

'But does not the Dragnet refer to the judgment of the same persons as the Wheat and Tares?'

By no means!

'But if the Church be caught away ere the harvest, how can there be both wheat and tares together, up to the harvest?'

I do not suppose that the whole Church is caught away at once, but only the ready and the watchful saints. And even when the whole Church shall have been removed at the time of the harvest (Rev. xiv. 14—16), there will still be, I suppose, Jewish disciples, occupying the spiritual position which the apostles did then.

'But does not Jesus teach that the tares are *first* to be brought together *before the wheat is gathered into His barn?*'

No; the idea has arisen from a mistranslation. * It should be, "*First*

* It is πρωτον, not πρωτα. And so in 1 Thess. iv. 16, 17.

gather, *then* bind the tares." We may take, as his second example, Matt. xxiv. He assumes that the prophecy on Olivet is spoken to the Church. His opponents believe that a part is spoken to Jewish disciples: a part to the Church of Christ, up to ver. 31. Jesus is addressing the disciples as connected with the Sabbath, the Temple, Judea, and false Christs. Afterwards He speaks in seven parables. The second of these, or the Days of Noah, tells of the rapture of the waiting ones of the Church of Christ; and the next four treat of the judgment of believers, the living and the dead in Christ's presence, while the Sheep and Goats refers to the judgment of the Gentiles alive on earth, whose sentence is pronounced according to their treatment of the captives of Israel. This subject the reader will find drawn out at large in my "*Prophecy on Christ*," and the "*Saints' Rapture*."

Now, until Dr. Tregelles gives some proofs that the whole of Matt. xxiv. is designed for the Church alone, his arguments from the first half of the chapter will not convince. What have Christians now to do with the Sabbath, or the temple at Jerusalem? Are they in any danger of expecting Messiah to appear in secret chambers on earth?

It is true, and we willingly grant it, that Jesus will not openly appear till after the Great Tribulation; but may He not be secretly present in air, ere that time? We will adduce our proofs of it by-and-by.

'But is it not clear that the Church is in the Great Tribulation from the words (Rev. vii. 13-15), How can *they* come *out* of it who have never been *in* it?' Is the Great Tribulation of Rev. vii. the same as that of Matt. xxiv? I suppose it is *not*.

1. The Great Tribulation of Israel and of earth does not begin till the first woe-trumpet is blown (Rev. viii. 13; xii. 12,) and Satan is cast down from on high. The great multitude are on high ere Satan is cast out, and before any trumpet is blown.

2. Those encircled by the promise to Philadelphian watchful ones are to escape the earth's Great Trouble. (Rev. iii. 10.) Paul holds out the same hope. (2 Thess. ii. 12.) The Jewish Day of Trouble begins not till the Antichrist appear; but there are those who shall be rapt to God's throne and to Christ before that day. (2 Thess. ii. 1, 2; Rev. xii. 5-9.) The truth is that there are two Great Tribulations, as surely as Abraham has two seeds, one of his flesh and one of his faith. The time of trouble for the Church is now, and it ends, and its children are removed from the earth ere the Jewish trouble begins. Both these seeds of Abraham are presented in Rev. vii.

I quite admit that the plea, 'That is Jewish,' has been pushed greatly too far. But its principle is sound, and absolutely necessary to the interpretation of many passages. Dr. Tregelles would overturn it by the question which he puts (p. 78, note), 'Do you mean *unbelieving Jewish*, or *Christian Jewish?*' Here he alters the latter alternative unwarrantably. And that is the point on which his argument breaks in pieces. "If they say (he argues) the latter," then must the persons to whom such scriptures apply be part of the Church, as essentially so as the Ephesians were." Nay, when once the Holy Ghost has left the earth with the watchful ones, and when Christ has descended, the Church's standing is gone; and those who believe afterwards on Jesus as the Christ, cannot take the Ephesian position.

'But there are many passages which speak of the Christian as waiting till the *manifestation* of Christ and His glory, not as expecting His secret presence; such are I Tim. vi. 12—16; 2 Tim. iv. 1—8; Titus ii. 13.'

It is true, that these passages do so speak; nor do we deny their force. But can any one suppose, that when saints are caught up to the presence of Jesus, His glory will not be manifested *to them*, while it may still be hidden from the world below? And will not that view fully satisfy the tests adduced?

Are there not texts which speak of a time when saints alone are mentioned as beholding the Lord? "I will see you again, and *your* heart shall rejoice, and *your joy no man taketh from you*. And in that day ye shall ask me nothing" (John xvi. 22, 23). "*Unto them that look for Him shall He appear the second time* without sin unto salvation" (Heb. ix. 28).

Was it not so in God's former dealings? Was not Jesus' glory manifested only to the three on the Mount of Transfiguration? While the world at the foot was ignorant of it? Did not the Saviour show Himself after His resurrection to believers alone?

But there is one passage which seems on its very first statement to give strong evidence on our side. Speaking of the man of sin, Paul tells us how he shall be "paralyzed by *the manifestation* of the Lord's presence." Does not this hint at the *secret of the Lord's presence* as preceding it? Has not the apostle spoken of the latter at the very opening of the chapter, the first of these aspects of the presence being in connection with the saints (ver. 1), the other in reference to the world's great leader?

The same observations nearly apply to the passages which tell of the "*revelation*" of Christ (αποκαλυψις). This word naturally implies a time when the veil is still over Christ's presence. Jesus is now concealed; we believe that there will be two revelations of Him: the first to His saints, the second to the world. It is the assumption that there can be but one manifestation of Jesus, which is the basis of the opposite argument.

"Will any one" (says Dr. T.), "with the Scripture before him, say, that he learns there that the rise of Antichrist shall not precede the coming of Christ? Will he say that the warnings of the inspired apostle have no application?"—(P. 16.)

That the warnings against the *Spirit of Antichrist*, which was already abroad, are of deep importance to the Church, no opponent of Mr. Newton will deny. But that the Antichrist will arise during the time of the Church, they can, on good Scripture ground, deny. If the hinderer and the hindrance of 2 Thess. ii. be the Holy Spirit, and the watchful ones of the Church of Christ, we learn that, till the removal of these, the Apostacy cannot come, nor the Man of Sin be revealed. And here is the special importance of using Scripture terms.

Dr. T.'s 'coming' of Christ "is one point of time" (p. 54), but "the presence" is a period of some duration. And answerably thereto, in 2 Thess. ii., it is twice presented. In verse 1 the *secret* of his presence is set forth as the hope of the saints, their comfort against the terrible day of the Lord. But in verse 8, "the *manifestation* of His presence"

is presented, when the Antichrist is destroyed, in "that great day of God Almighty." As, then, the saints are to be caught up to Christ's presence *before* the day begins, and the Antichrist to be destroyed in that day, after a reign of three-and-a-half years, we are sure that the presence of Christ is at first secret, and that it continues for some time, ere the Lord and His saints exhibit themselves to the world.

'But what say you to the passages which speak of Jesus' coming in clouds as being the Church's hope? (Matt. xxiv. 31.) The Lord is seen coming in the clouds, and then He sends His angels with trumpet to gather His church from the four winds.'

I should say that that passage cannot refer to the Church, for the Church is to be seen in heaven with Christ as soon as He appears. "*When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.*" (Col. iii. 4.) I should say, that the passage cited referred to the same aspect of our Lord's coming as in Matt. xxvi. 64. "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." "*Ye* shall see" (says Dr. T.) "has to do, not with the persons there addressed, but *with Israel* in unbelief, looked at corporately" (p. 8). And if so, then Rev. i. 7 belongs to the same time, for its points of contact with both passages are clear enough.

'But the words, "Even so, amen!" prove that the passage refers to the Church.' Indeed! How so? Cannot John attest his belief of the Saviour's coming in clouds without his proving that *that* was his own proper hope as of the Church? Methinks that verses 4—6, in which he addresses the churches first, and they respond, tell of their standing; while the succeeding verse applies to the men of earth generally.

(To be concluded next month.)

FUTURIST PRINCIPLES EXAMINED.

By Philip Henry Gosse, F.R.S.

TO the "Principles of Futurist Interpretation," as set forth in The Rainbow (p. 222) by your honoured correspondent, the Rev. Richard Chester, I solicit the privilege of a few words in reply. I gladly bear witness to the modest, undogmatic tone of that paper; and I am sure my esteemed brother in Christ will believe me when I say that my desire is not at all to get a victory over him, or to prove him mistaken, but only by fair research and argument to elicit the truth of God on a subject so dear to us both. I do most heartily respond to that precious sentence with which he has closed his communication.

For brevity's sake, I propose severely to limit myself to answering, so far as truth seems to me to demand, and my ability serves, Mr. Chester's Canons; scarcely, if at all, venturing to advance anything positive on the other side.

1. "All unquestionably fulfilled prophecy has had a literal fulfilment." I suppose my brother will not question the fulfilment *as regards*

WILL THERE BE A SECRET PRESENCE OF CHRIST, AND A SECRET RAPTURE?

By R. Govett.

CHAPTER V.

'BUT what is taught us in Acts i. 9? When Jesus went up, "a cloud received Him out of their sight." And the disciples were told by angels that Jesus would so return as He had gone up. Does not that tell us of the Church's hope?' Of its own special hope—no! Till the Holy Ghost had descended, the disciples had not become the Church. And on this very occasion they are addressed by the angels, not as members of Christ, but as "*Men of Galilee*" (verse 11).

'But how can there be any First Resurrection *before* the *first*? Now the first resurrection is not to arise till after the false Christ has been arrested by Jesus, and many have been slain for refusing to worship him' (Rev. xx. 4—6).

This is Dr. T.'s Gibraltar; but it is not impregnable. The same book which speaks of the resurrection after Satan is shut up tells us also of several raptures and acts of resurrection *previously*.

1. As soon as the last address to the Church has been given, John sees a door opened in heaven, hears a voice bidding him, "Come up hither," and immediately he is caught up in spirit to the throne of God (Rev. iv. 1, 2). Before a seal is opened, and ere yet the throne of judgment is settled, John is on high.

2. Before a trump is sounded, an innumerable multitude out of all nations is assembled before the throne of God and before the Lamb, and they serve Him day and night in His temple. They are the tabernaclers in heaven whom the Lamb (risen like themselves) is leading on to the fountains of life in the eternal city (Rev. vii. 9—17).

3. Before the last trumpet sounds, two prophets, sent from God, are slain and rise (Rev. xi. 7—11).

4. Before the fifth trumpet the man-child is caught up to the throne of God, ere yet Satan is cast out into earth and his three-and-a-half years of power there begin (Rev. xii. 5—12). Then the kingdom of the Christ begins in heaven ere it has reached the earth (v. 10). Again we see the tabernaclers in heaven (12) against whom Satan's false Christ impotently rails (xiii. 6).

5. In the fourteenth chapter we have first the *firstfruits* set before God in heaven; and then the *harvest*, before the vintage of wrath is

trodden on earth; that is, before the battle of Armageddon takes place.

6. In the next chapter we see on high those whom God has made victorious over the false Christ in resurrection. They are in heaven while the plagues of God are being poured on the earth.

7. But even up to the last vial there is notice of some who will be secretly caught up to Christ. "Behold, I come as a *thief*" (xvi. 15).

As the result of all these raptures, apostles, prophets, and saints are in heaven, and rejoice over Babylon judged (xviii. 20). A great multitude in heaven, with voice like mighty thunders, thank God for His vengeance (xix. 1—6). The army of Christ, consisting of "the called, chosen, and faithful" (xvii. 14), is now collected; and they come forth *out of heaven with Christ*, when the armies of Antichrist are destroyed before Him (xix. 11—21). There is no word about their being assembled to Him after His appearing.

It is vain to attempt to silence texts like these by Mr. N.'s interpretation of Rev. xx. 4—6. It is a most suspicious circumstance when men find one passage of a book remarkably clear, and push aside the rest as unable to give evidence in the case. That alone is the truth which harmonizes all God's statements. And we think that our view does.

We admit that there will be no First Resurrection before the first, nor before the seizure of Satan and the false Christ. But we, with the evangelist, assert, that there will be several raptures and acts of resurrection previously. Opponents interpret "the first resurrection" to mean 'the *first act of rising*'—something which takes place in a moment. John means by it the *period of blessedness into which that act of rising admits* (Rev. xx. 4—6).

Imagine her Majesty to give notice of a review. 'On June 18th, 1866, the queen will review her army on Hounslow-heath. The household regiments will repair to Hampton-court Palace and be inspected there, together with the light cavalry and the rocket brigade. These troops will then form around her Majesty's carriage, and escort her to the heath. The heavy cavalry and the artillery will arrive on the field after her Majesty's entrance on it, and the review will commence by the march past the royal stand.'

Would any affirm hereupon, that the review was not one because the brigades arrived on the field at different times instead of all together?

Let me now, after answering objections, present some of the proofs which to me establish the doctrine of the secret rapture. Dr. Tregelles seems to have been unfortunate in having to deal with opponents who

did not understand the strength of their cause, or else we must accuse him of want of candour.

Let us begin with the views given by the Saviour in Matt. xxiv. For that is indeed the central object in which all the aspects of the presence meet.

The disciples inquire, "What shall be the *sign* of thy *Presence?*" (verse 3.) This, then, assures us that they imagined that Jesus would be present in *secret*. We need no sign of that which is openly exhibited; but this was not only the fancy of the disciples, it was a truth; for the Saviour gives two signs of His Presence; one on earth, at its commencement, in the taking and leaving (40, 41), and one in the sky at its close, just before he appears in the clouds (verse 30).

Let us now trace the matter somewhat in the order in which it stands in the prophecy. After the good news of the Saviour's millennial kingdom has been spread by Jewish disciples over the earth, the end of this evil age is to come (verse 14). Then the false Christ is to be found in Jerusalem, and his statue to be set up in the temple (verse 15). That is the time for headlong flight out of Judæa; it is the time of Greatest Trouble that has ever befallen the earth. So great are its terrors that none of mankind would be left on the globe were not God to shorten the days of its havoc. Then will false Christs arise, possessed of supernatural energies, and some will lead men of Israel to believe that Messiah is already on earth, only in secret (verse 26). Against such a delusion Jesus warns—not His *Church* surely—(for what Christian believes that Christ will be in secret chambers on earth ere he appears in the sky?)—but *His Jewish disciples;* He teaches them that He will be seen by them in heaven; His glory in an instant filling the sky from end to end, as does the lightning flash (verse 27). Now, as the lightning is present secretly in the cloud, ere it bursts forth visibly from it, so will *Jesus be secretly present in the heaven before He is manifested thence.* This conclusion is strongly confirmed by verse 30. "There shall appear the *sign of the Son of man in heaven.*" This tells us that the Son of man will be secretly in heaven. It is proved, both by the mention of the sign, and also by the order of the words in the Greek, which intimates that the Son of man is in the heaven. "And then shall they *see the Son of man coming* on the clouds of the heaven with power and great glory." After which Jesus, with trump of loud sound, collects His scattered Jewish elect from north, south, east, and west, into their own land. (Compare Deut. xxx. 3, 4; Is. xxvii. 12, 13.)

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Now with this agrees beautifully the parable of the days of Noah, in the second part of the prophecy. The period of the Saviour's pre-

sence will be like the days of Noah (36—42). Up to the moment of a sign given by God, all is jollity and carelessness of unbelief. The sign which God gave of old was Noah's entry into the ark. That was a tacit warning of judgment at the doors. The ark was prepared as the refuge against the judgment of waters; the entry into that refuge betokened the necessity for escape, because the flood was at hand. It was a *miraculous* sign. With Noah's entry, creatures of all kinds, in proper numbers and sexes, were led of the Lord to enter the ark.

In the passage before us there is a like entry, only into a heavenly ark. Our Noah has his ark in the heaven; and to it his watchful ones are caught up. The escape in Noah's day was only a selection. It will be only a selection then. "One is taken, one is left." It is a miraculous lifting into the ark of heaven.

But, as the world of unbelief of old did not recognize the sign, so neither will it recognize the rapture of the watchful ones, as God's doing, and as the token of the great tribulation at the door. Much less will it believe in Jesus' presence in the air, of which this sudden and miraculous disappearance is designed to be the proof.

Here the views of our opponents fail. There was some interval between the entry into the Ark and the Flood, during which the world was tried by God, to see if it would understand the meaning of that sign. But the interval passed; and, as Jesus says, the sign was not regarded. *Thus there is an interval here also after the rapture, and before the terror of the Day sweep off unbelievers.* The world is to be tried in the interval, and, like the men of the old world, to disregard God's solemn call by that sign. There must be a period too, during which the robbed householder will feel the loss of his hope and his friend; there is an interval after the thief-like taking, when the sleeper, having lost his garments, walks abashed before the men of the world (Rev. xvi. 15). There is a time in which the disciples, if found by the Master sleeping, will rue their unwatchfulness (Mark xiii. 33—37). Our opponent's theory does not account for these things.

The judgment of the saints, which is to be transacted in the Presence, proves that it will occupy some considerable time. Judgment is a solemn stationary matter. And Peter tells us that the transfiguration was a specimen of Jesus' Presence (2 Peter i. 6). Now, that began after Jesus' motion of ascent, and the descent of Moses and Elias, had ceased.

After the sign disregarded came the Flood, and destroyed all the [illegible] the *Presence* of the Son of man be."

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But, as the world of unbelief of old did not recognize the sign, so neither will it recognize the rapture of the watchful ones, as God's doing, and as the token of the great tribulation at the door. Much less will it believe in Jesus' presence in the air, of which this sudden and miraculous disappearance is designed to be the proof.

Here the views of our opponents fail. There was some interval between the entry into the Ark and the Flood, during which the world was tried by God, to see if it would understand the meaning of that sign. But the interval passed; and, as Jesus says, the sign was not regarded. *Thus there is an interval here also after the rapture, and before the terror of the Day sweep off unbelievers.* The world is to be tried in the interval, and, like the men of the old world, to disregard God's solemn call by that sign. There must be a period too, during which the robbed householder will feel the loss of his hope and his friend; there is an interval after the thief-like taking, when the sleeper, having lost his garments, walks abashed before the men of the world (Rev. xvi. 15). There is a time in which the disciples, if found by the Master sleeping, will rue their unwatchfulness (Mark xiii. 33—37). Our opponent's theory does not account for these things.

The judgment of the saints, which is to be transacted in the Presence, proves that it will occupy some considerable time. Judgment is a solemn stationary matter. And Peter tells us that the transfiguration was a specimen of Jesus' Presence (2 Peter i. 6). Now, that began after Jesus' motion of ascent, and the descent of Moses and Elias, had ceased.

After the sign disregarded came the Flood, and destroyed all the unbelievers. "So shall also the *Presence* of the Son of man be." This teaches, therefore, that the period of Great Tribulation does

not take place till Jesus is secretly present. And thus we connect the first half of the Prophecy on Olivet with the second.

Here is a rapture (and answerably a resurrection) which is a witness of Jesus' descent into air, and a proof of the Great Tribulation close at hand. It discovers to us two classes—a heavenly and an earthly. The heavenly is made a sign to the earthly. It is the time of Jesus' Presence. The one caught up is taken to the Presence as *companion* of the Christ in His glory. (παραλαμβανεται.) (40, 41.) The earthly class is instructed by this selection, which Jesus makes that He is secretly present in heaven. The Jewish disciple thus is led to expect our Lord's *visible appearing* as the lightning, or the manifestation of His Presence, as the fitting sequel to its secrecy. Lightning is a phenomenon, not of the distant stars, but of our own earthly atmosphere. Is not something like this *secret rapture* clearly implied in our Lord's declarations? "*If therefore thou shalt not watch, I will arrive over thee as a thief, and thou shalt not* know what hour I arrive over thee" (Rev. iii. 3, Greek). Could that take place on Mr. Newton's theory? Christ, whenever He comes, on his theory, is seen at the same time instantly by the world and by the Church—by the watchful and the unwatchful alike.

To the watchful, represented by the next angel, Jesus gives the promise that they shall be kept out of the hour of the temptation which invades all the earth (Rev. iii. 10). Now, do not these two sayings of the Saviour clearly expound for us the taking and the leaving of Matt. xxiv.? Do they not furnish a clear commentary on the warning? "Watch therefore; for ye know not what hour your Lord doth come." The Day of the Lord, which sets in on our Lord's descent, also overtakes the world as a thief (1 Thess. v. 2; 2 Peter iii. 10).

It was said by Mr. Newton, when commenting on the shout, voice, and trump of 1 Thess. iv., "What expressions could be chosen to express universality of *manifestation* if these do not? Nor is the sphere of this *manifestation* to be *above* the heavens. *There*, indeed, it might be hidden from mortal view; but heavenly places are not to be the scene of this *manifestation*." (*The Second Advent*, p. 4.)

It is said by Dr. Tregelles (*Old Truths*, No. 5, p. 168), "What else do we learn from the latter part of 1 Thess. iv.? 'The Lord himself shall descend with all the circumstances of publicity and *manifested glory*.'"

Against this I remarked, that shout, voice of archangel, and trump, were all sounds which did not imply any visible appearance. Dr. Tregelles makes answer, "Just as if Mr. Newton, or any one else, had ever

doubted this, and as if publicity *might not* (m.i.) be connected with *sound* as well as with sight!" That publicity of manifestation *might* be connected with these sounds, *if the Lord were pleased it should be so*, is very true; but whether it *is* so is the question. I was only engaged in showing that 1 Thess. iv. does not prove any visible manifestation.* And have not both omitted to observe that the ascent of saints is "*in clouds?*" "A cloud received him out of their sight." (Acts i. 9).

There was once a scene resembling that which we look for. Jehovah came down on Mount Sinai. There were lightnings and thunders and voices, and the sound of a trump exceeding loud. But was the Lord seen? "The mountain burned with fire unto the midst of heaven, with *darkness, clouds, and thick darkness.*" "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, *but saw no* SIMILITUDE; *only ye heard a voice.*" "*Ye saw no manner of similitude* on the day that the Lord spake unto you in Horeb out of the midst of the fire" (Deut. iv. 11, 12, 15). May it not be so again?

The true doctrine of the Presence of Christ harmonizes, as I suppose, all the passages which speak of it. The Lord descends from heaven into air, and His Presence begins. With that the Day of the Lord sets in (Phil. i. 6). That is the limit up to which the Church of Christ retains its standing, and is to gird itself to its peculiar work (1 Cor. i. 7; 1 Peter i. 7, 13; Jas. v. 4; Rev. ii. 25; 1 Tim. vi. 16; Titus ii. 13).

Now the Presence has two great aspects, the EXTERNAL, or that presented to the men of earth; and the INTERNAL, or that exhibited to the Church.

The external aspect has been already treated of. The Jewish disciple will know its secret beginning, by the discriminating rapture. The state of the unwatchful believer, who is left, is described for us in the parable of the householder, which follows on the days of Noah; and by the parable of the unfaithful steward (Matt. xxiv. 44—58). But we of the Church of Christ are chiefly intended in the inner view.

(1) The time of Jesus' Presence is the time of *communication of life* in resurrection, to those who are Christ's, and to each in his own rank (1 Cor. xv. 23).

(2) It is the time of the rapture of the saints, both living and dead, to Him (1 Thess. iv.; 2 Thess. ii. 1).

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* Dr. Tregelles adds, "But we are taught in the Word that both (sight and sound) shall be at the coming for which the children of faith wait; for *then* it is that every eye shall see Him." This text has been met before.

(3) Then the ministers of the Gospel will present to Christ the converts given them by God. "For what is our hope or joy, or crown of rejoicing? *Are not even ye in the presence of our Lord Jesus Christ at His coming?*" (1 Thess. ii. 19.) "The Lord make you to increase and abound in love. . . . To the end He may establish your hearts unblameable in holiness before God, even our Father, *in the Presence of our Lord Jesus Christ with all His* saints." (2 Thess. iii. 13; 2 Cor. iv. 14, xi. 2; Col. i. 28).

(4) At this time believers are set before Christ's judgment-seat. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall each have (his) praise of God" (Greek, 1 Cor. iv. 5; Rom. xiv. 10—12). This judgment takes place when we are clothed upon with our house, which is from heaven (2 Cor. v. 1—11). The inquiry into our doctrine and practice will precede the sitting on thrones and reigning. "I pray God your whole spirit and soul and body be preserved *blameless in the Presence of our Lord Jesus Christ*" (1 Thess. v. 23, iii. 13). "*Abide in Christ, in order that when He shall be manifested, we may have boldness, and not be put to shame by Him in His Presence*" (Greek, 1 John ii. 20). See also 2 Tim. iv. 8; 1 Peter i. 7, 13, iv. 13, v. 1—4; 2 Thess. iii. 5.

The same truth appears from the parable of the Virgins and Talents, and from that of the Pounds. But the main pillars of the view now presented are Matt. xxiv., Luke xvii., and 2 Thess. ii.

It is intimated in the first Epistle to the Thessalonians that the Presence of Christ to assemble His people precedes the terrors and destruction of the Day of the Lord (1 Thess. iv. v.). But this is brought out more decisively in the second Epistle. Paul comforts the saints who were disturbed by tidings that the *Day of Judgment* was already upon them, by the assurance that the thing was impossible during the gospel day of mercy. Sin will not be smitten till it is at its height; and that cannot be till the Church—God's salt and light—is removed from its place. The presence of Jesus in the air and our assent to meet Him must precede the great and terrible day.

Not till the hinderers—the Holy Spirit and the Church—are removed will the lawlessness of men burst forth into open abandonment of the faith of Christ (apostasy), and not till then will either God or man be ready for the awful Man of Sin who is to deceive both Gentile and Jew, seating himself defiantly as the One True God in the rebuilt temple at Jerusalem, and there blaspheming Jehovah and His Son. He reigns his three-and-a-half years, sustained by all Satan's power of miracle; and is received and worshipped by all but God's elect. Then Jesus by

the "manifestation of his presence" paralyzes the usurper, and his reign is at an end. From this it appears that the Presence to which the saints are caught up is the secret of His Presence. The watchful are on high before the apostasy takes place, and much more before the reign of the False Christ. *It must be a secret Presence then, for it does not disturb the world's unbelief.* The saints are removed, but as nothing is seen men do not believe that Jesus is come. But when the clouds which have long concealed the Son of man roll away, even the Proud Usurper of Christ's titles is struck dumb by His glory, and the armies of heaven who attend Him.

The same thing appears in the parable of the Days of Noah. Twice is the Presence named. As the days of *unbelief* before the Flood, "So shall also the *Presence* of the Son of man be" (Matt. xxiv. 37—39). And, lest we should confound these two aspects, a sign—an unheeded sign—comes in between the carelessness and destruction, even as in Noah's case (ver. 38). This is a new proof that the Presence covers a considerable period of time. The coming of the Flood, and the resulting destruction of men, answers to the Great Tribulation of the first part of the prophecy.

Thus, then, we must suppose there will be—(1) The secret descent. (2) The Presence in secret. (3) The signs of the Presence. (4) The open and visible coming, or motion from the air to the earth.

The reader will find on studying Luke xvii. 20, xviii. 8, strong confirmations of this view; but I forbear to exhibit them, as my space is limited.

May a few words be said on the types of the secret and manifested Presence?

The gathering of Israel to Sinai, the Mount of God, was typical. God descended on the Mount and was there in secret with Moses, wrapped in a veil of cloud. It was while the Lord was on the Mount that Israel's unbelief was brought to a head by the making of the Golden Calf. Then Moses manifested himself first to Joshua, ere he was seen by Israel. The 70 elders and Aaron would have seen him had they kept their post as he bade them. Afterward was Moses seen by all Israel, and the vengeance of the sword was sent upon them.

But the New Testament gives its most striking attestations. Jesus speaks of the taking of his watchful ones, as his companions (παραλαμβανειν). Now, the same word is used thrice in the Gospels of similar selections on the part of Christ.

(1) When He raises the daughter of Jairus, He excludes the multitude who were outside the house, and drives out all within it, allowing only Peter, James, and John, with the father and mother, to behold *the*

first resurrection (Matt. ix., Mark v. 37—43.) And after the damsel is raised, he requires it to be *kept secret.* (2) He foretells His death and resurrection, His rewarding His people, and then the special manifestation of His coming and kingdom, to some of His disciples before their death. Accordingly, He takes *the same three alone by night to a secluded mountain top.* There He manifests His glory, and the next day they descend to the disciples and the multitude at the foot. *But the scene was to be kept a secret* (Matt. xvii., Mark ix.). (3) The third time He takes the same three apart to watch with Him in the garden, on the night of His betrayal. He bids them pray, that they enter not into temptation. Thrice He comes to them; thrice He finds them asleep. At the last time He tells them they could not escape—the hour of temptation had them already in its grasp. It had stolen on them as a thief, and the issue was the scattering of the flock, the perfidy of Judas ending in suicide, and the denials of Peter. Is not this manifestly typical of Satan's worse day yet to come, and the fall of many of the unwatchful? But joy to the watchers comes with Christ!

DIFFICULTIES FOR STUDENTS TO SOLVE.

SOME writers in THE RAINBOW believe that the prophet Elijah will come personally before the second advent of Jesus. What is his mission to be? Is he to be the forerunner of Christ and to proclaim His proximate approach? Is he to turn the heart of the fathers to the children and the heart of the children to their fathers? In this case, how can Jesus be said to come as a thief, and how can His coming be so unexpected as to prove a snare upon all them that dwell on the earth?

If another result of the preaching of Elijah is to be to avert the Saviour's "smiting the earth with a curse," how is it that the 1st and 3rd verses of 4th of Malachi positively declare that this curse shall come upon the earth?

It would appear that those fathers and children whose hearts the prophet is to turn are Jews. Whatever domestic harmony may accrue from this fact, supposing it to be still future, it does not appear that this change will lead them to the reception of Christ as the Messiah; for, if otherwise, how does this consist with the unbelief and unconverted condition of the people at the moment that the feet of Jesus, at His next advent, shall touch the mount of Olives, and which state is described in Zechariah xii. 10, to end of chapter? From this description, as well as that given of their sufferings in xiv. 2, it seems evident that their rejection of Jesus, as a nation, and also that portion of the nation which will then be gathered in the Holy Land

and at Jerusalem, will continue till they shall then "look upon Him whom they have pierced and mourn."

Is Elijah to "restore all things?" If so, how can the threatenings alluded to above accord with this restoration of all things, and why does the Redeemer say to the overcomer, "To him will I give power over the nations, and he shall rule them with a rod of iron; *as the vessels of a potter shall they be broken to shivers?*"

Surely these judgments cannot be intended to be poured out on a restored humanity. As regards the Gentile world Jesus seems to describe its condition at His second coming as similar to that of the world before the flood, and much the same as that of Sodom and Gomorrah at their destruction.

As it then seems clear that neither Jews nor Gentiles will be restored through the ministrations of Elijah, to what may Christ be supposed to refer, and to whom, when He said,—"He shall restore all things?"

In February No. of THE RAINBOW, Mr. Govett, pp. 76, 77, writes as follows:—"There is another word too in Malachi, just adjoining the promise of Elijah's coming. God says to Israel,—*Remember ye the law of Moses my servant*, which I commanded him in Horeb, with the statutes and judgments.' Here then is something John Baptist did not restore, and which Elijah will." I am compelled totally to dissent from Mr. G.'s conclusion, if he means by the law of Moses both the moral and ceremonial ordinances delivered to that legislator in the wilderness. Regarding those moral enactments, they have never been repealed, but taking that law in the sense of the old covenant, that is the covenant that God made with Israel and Israel with Him, this after having been broken many times by the people and as often renewed, was abrogated never to be revived or renewed for *ever* on their rejection of Christ, and is to be succeeded by the new covenant which the Lord will make with the house of Jacob and the house of Israel in the latter days.

When Jehovah said,—"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments," He did not declare that that law should be restored by Elijah. He directed Israel here to remember it, as it was then the only established medium between the Lord and them for the communication of spiritual blessings; but after their rejection of Christ, and after His death, as a not very recent writer observes, that people were as much forbidden to look to that law for salvation, as they were ordered to do so before. It had been like an aqueduct, conveying streams of mercy and pardon to their souls up to that period, whereas subsequent to those events it became like a broken aqueduct, through which nothing can flow.

Again, the reproach and condemnation of the Jews to this day is that they still adhere to this law as far as their scattered condition will allow; and, believing that this command in Malachi is not abrogated, they will not receive the Gospel as a new law which has emancipated them from responsibility to the law of Moses. I have gone rather fully into this subject of the Old Covenant in a paper in the hands of the Editor of the "RAINBOW."

If any one should ask, Does not Ezekiel prophesy that this law shall

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PROBATION AFTER THIS LIFE.

I. THE subject of man's probation after this life is over is now occupying a good deal of attention. It is unquestionably a subject of very great importance. I would, therefore, wish to present it to thinking Christian men in the light in which it appears to me.

II. It has always seemed to me to be the teaching of Holy Scripture that there is no such thing as probation for man in any other life than this. From what I have recently read and thought upon the subject, I have seen no reason for altering my opinion. While God gives to all here a probation, for some more favourable than for others, but for all what seems to Him sufficient for His purpose, I hold most firmly that probation does not extend to any period or life after this, or to any class of persons, or to any individuals. Our conduct now and here determines our condition for eternity. According to it, we rise to the judgment either of life or of death.

III. It is somewhat difficult for me to define exactly the theory of those who hold that there is probation for man after this present life is over. I do not believe that they are altogether agreed among themselves. I gather from some of them that such agreement is considered neither as possible nor even desirable. The point which seems chiefly to give rise to variety of opinion is as to what class or classes of persons probation is to be extended in some state after this life. Some, I believe, would extend it to all without exception, no matter though their opportunities of salvation had been great or small. Others would appear to be inclined to extend it only to such as had not in this life the Gospel of Jesus Christ brought before them. Among these latter there would appear to be various modifications of view. I have found it impossible to arrive with certainty at what is the accepted view, if such accepted view there is, and would feel much obliged to anyone who will enable me to do so.

IV. But while I have this uncertainty, and feel that it somewhat interferes with my argument, I would venture to assume for the time that there is a general agreement among those with whom I

argue. I believe that the greater number of them, and those at least, some of them leaders of thought, hold that for all men, without exception, there will be probation in a life following this. Not only will the blind heathen of every land and time receive such a probation, not only will those who in a so-called Christian land enjoyed few of its advantages have a further trial, but even those will have it who lived in the full light of Christian privileges which they neglected or opposed.

V. For my part I cannot conceive it possible how, on those principles, my opponents can avoid arriving at this last conclusion. They hold it as a fundamental article of their faith that all men should receive equal opportunities of salvation. On this ground they demand a further probation for all the heathen. On this same ground, it would appear that it should be demanded for every one of those who enjoyed while they rejected the full light of the Gospel. For surely even such cannot be said to have enjoyed anything of equal opportunities as those enjoy who hear the good tidings in a condition where they see things in a light more clear than is here vouchsafed to any man. If, then, a further probation be required for any, it must be required for all. And we will, therefore, here assume such as the view accepted by our opponents. We are satisfied that many of them hold it, and have no doubt it is the view which will ultimately be arrived at by all. It seems to be the rational conclusion beyond any doubt. It is against this view, at all events, that we shall direct our present argument.

VI. We do not think that in reasoning thus we assume anything that we are not entitled to assume, even from the language of our opponents. When we find the leaders of thought among them, while they might hesitate to affirm that all without exception shall receive probation in an after-life, yet insisting that not only will the Sodomites do so, but also such as some of the Corinthian Christians and others were who knew their Lord's will and did it not: when we find them telling us that the *most sinful* will receive further probation, and will almost all of them profit by it to their eternal salvation: we cannot fairly be charged with any unfairness of representation when we lay before our readers as the general view of our opponents, that in their opinion and judgment all without any exception who are here unsaved will hereafter have the opportunity of repentance. Cain and Balaam will be offered it as well as the most ignorant of offenders before Christ; Judas and Demas will be offered it as well as the most deficient soul that, living in a Christian land, knew as little of its privileges as if he had lived in China or Japan. It certainly is not exceeding any just law of interpretation to say that writers and thinkers who maintain that all the Israelitish descendants of Abraham after the flesh, whether they lived before or after Christ, whether they had more or less of religious opportunities, shall, if they depart this life

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unsaved, have further opportunities of salvation in a life after this, —such thinkers, we say, cannot find fault with us for inferring that they hold further probation for all men without exception who depart this life unsaved.

VII. Another very important feature in the argument of our opponents refers to the place where, and the time when, those who are unsaved in this life receive their further probation. There are, as we understand their view, various places, and various times, where this process goes on. But that feature which we are here chiefly concerned with is that all our opponents hold the place and state of Hades to be a place and a state where the process of probation for souls unsaved here is carried on. Justly holding and maintaining the Scriptural theory that souls go to Hades during the state and time between death and resurrection, they also hold that in Hades a work of probation goes on. We cannot say whether they hold that all souls without exception go to Hades during the death state, but they certainly hold that no small proportion of them do so. For these, or for some of these —far the larger proportion we would suppose them to say—Hades is a place of ceaseless activity, and constant work is being perpetually wrought by them, in them, and for them, as they experience the grand system which is there pursued for their recovery and salvation.

VIII. With respect to another important feature of our opponents' theory, viz., the numbers saved in the scene of probation, we are not able to speak positively. As they as yet disclaim the theory of universalism, or the final salvation of all men without exception, we have no right to say that they hold it. But this we confidently say, that they hold views whose powerful tendency is to universalism, and we have no doubt that such will be the goal to which, with scarcely an exception, they will arrive.

IX. But while we do not charge them with a universalism which they disclaim, we have no doubt that they hold that ultimately, in some place or state or time, almost all men will be saved. We do not suppose that they will at all object to such a statement of their views. They tell us that most of the Sodomites of Abraham's time, and of the time before Abraham, and of the time succeeding Abraham, will be saved. What they thus say of the Sodomites, they also say of the vast majority of those unsaved in this life. The motives brought before them in their place of probation will have their due effect upon almost all. There may be a few whom Plato would call "incurables," but they will be very few. The vast bulk of mankind will hear, repent, and be saved.

X. There is yet one other feature of our opponents' theory which we would advert to before we turn to our refutation of it. It is this, that the process of repentance and salvation in the age to come will be, or at least may be, of an exceedingly easy and rapid kind. We are told by those who take the lead on the side opposed to our view that the saving knowledge of Christ may come imme-

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diately after death, that it may be of an almost instantaneous character, that the unsaved may pass into a state of salvation without any effort of his own, and that the free will which in this life is so difficult to be submitted to God may in the hereafter state be constrained to submit by processes adapted to the condition of the unsaved.

XI. The above I believe to be a fair and sufficiently full exposition of the theory of those who hold that men who are unsaved here will receive further probation in another life. To us it appears to be a theory very dangerous to entertain, as holding out a strong inducement to sinners to continue in their sin by the prospect of the future which it holds out to them. It tells them of a probation which they are sure to receive, and in and through which it is certain that far the greater number of those subject to it will be saved. It also suggests that the process of salvation will quite possibly be unattended with any long or severe struggle on their part. Who does not see that such a view has a danger connected with it equal, or almost equal, to that attendant on the acceptance of universalism? They are sure of a probation. In that probation they will in all probability be saved. Nor need it, after all, be attended with any very painful struggle. We have no doubt but that the vast majority of men would accept as indubitable that they themselves will certainly be saved in the probation that is to come. The effect upon them will be of the same kind that their acceptance of universalism would have. Multitudes would probably allow that it might be better to accept salvation now than to put it off to any future period, but as to any great danger that they might thus incur they could not see much risk. Even though for their continued rejection of God's offers, they might be cast into the lake of fire and endure the second death (Rev. xxi. 8), still, that even from such a condition deliverance was quite a possible thing. Surely such a view would greatly encourage a sinner to continue in his sin. We now proceed to show that with the general view of those who hold a probation after this life, Holy Scripture is quite inconsistent.

XII. With them Hades is the receptacle of souls after death. With them these souls are living. And also in regard of some, at least, of them, Hades is a state of much activity and struggle. We do not object at all to the view that Hades is the receptacle of souls after death, but from the remainder of their view we wholly dissent. It is most unscriptural. Thus, in the case of unsaved souls in Hades, they are represented as undergoing in many cases the active processes of conviction, repentance, faith, etc. And in the case of saved souls, if, as is very often represented, they take a share in the recuperative processes of Hades, they, too, are most actively employed. Earnest work, not quiet rest, is the aspect in which the maintainers of further probation place Hades before our eyes. The great work which is to result in the conver-

sion of numberless souls is the business and occupation of Hades.

XIII. Is this the account given us in the Bible of the condition of Hades? It is the exact opposite. Scripture represents Hades as without any work or any mental activity. Let us read Ecclesiastes ix. 10, and we shall see this. As plainly as can be, that verse was written for the express purpose of confuting those who would hold out to any man whatsoever the prospect of any probation after this life was past. There Solomon says: "Whatsoever thy hand findeth to do, do it with thy might. For there is no work, nor device, nor knowledge, nor wisdom, in Hades, whither thou goest." Our Authorised Version gives "grave" for "Hades" here, but the word is the Hebrew "Sheol," and the Greek "Hades," as all scholars know. What, then, is the view which Holy Scripture gives here of Hades? It represents it as a place utterly devoid of all activity. There is "no work" there of any kind. It is not, then, the scene of any of that intense spiritual life in which the upholders of further probation lay it before us.

XIV. Again, the upholders of probation after this life insist on a vast amount of knowledge on the part of "the dead." This is pre-eminently so in regard of all religious questions. The Gospel of salvation is to them to be presented with a force and with a clearness beyond anything in this life. Then all their surroundings will add to the clearness of their view. But is this the representation of the Bible? There we read: "The living know that they shall die; *but the dead know not anything*" (Eccl. ix. 5). And another Scripture tells us that in the day of our death all our "thoughts perish" (Psalm cxlvi. 4). There is no place for further probation in Hades if we accept these plain declarations.

XV. In exact conformity with paragraphs XI.—XIV. is the Scriptural account of the state of all the dead, that it is a state of *sleep*. Daniel affirms it alike of the saved and the lost (Dan. xii. 2). Jeroboam, who made Israel to sin, slept as well as David. And Rehoboam, and Abijam, and Baasha, and Ahab, slept as did Asa and Hezekiah (1 Kings xiv. 20; ii. 10). There is no state of mental activity here either for saved or lost.

XVI. The theory of a further probation tells us that salvation, neglected and disregarded by men in this present age, may yet, not only possibly, but in all probability, be gained by them in an age after this. We do not here simply mean the Hades state as a scene of recovery, but include any further states or times that our opponents may think fit to claim, as the time or times after the judgment. This view is quite opposed to the teaching of Hebrews ii. 1-4, as well as other Scriptures. In Hebrews ii. 1-4 we are plainly told that if we neglect the salvation that is in this age offered us, we shall have no further opportunity offered to us. Our Authorised Version tells us in the first verse that we may here and in this present age "let slip" the things that we have heard.

Our Revised Version for "let slip" gives us "drift away from them." This we may do now. It is against our doing so now that the writer warns us. And then the solemn monition goes out that if we thus act in our present probation no further probation will be offered us, or will lie within our power. "How shall we escape if we neglect so great salvation?" is certainly a declaration of the most positive kind that we shall not be able in any wise or manner to escape or repair our terrible mistake. This teaching in Hebrews agrees with the general teaching of Holy Scripture. Whereas the advocates of probation after this life insist that for all there will be in some future time abundant opportunity for salvation. Scripture lays down the awful warning that such a hope is a delusive hope, that there is no such prospect held out to man after this life is past and gone. Whereas the holders of a future probation say that there is abundance of opportunity beyond this life, Scripture says there is none.

XVII. It may be well at this stage of our inquiry to advert for a moment to a view which evidently lies at the bottom of our opponents' theory—viz., that by the strict law of justice, an equal opportunity of salvation should be afforded to every individual among mankind. Abstract propositions of this kind are rash things to lay down. Justice to all may be safely affirmed, because the absence of such a rule implies imperfection in God. But to say that God is bound by the law of justice to afford to everyone equal advantage is going beyond what reason sanctions. In the way of showing justice, God must deal alike with all, but not by any means so in the way of favour. We may not require of God what we do not insist upon among ourselves. God is a sovereign to give gifts as He sees fit. He may give a penny for an hour's labour where He only gives the same amount for the sweat and labour of the entire day, and yet it is not proper that any should murmur, or, if they do, they are met with the rejoinder—"May I not do what I will with My own?" What is true and right with regard to temporal benefits is just as true and right with regard to eternal things. Eternal life is God's *gift*. He may choose, doubtless for good reasons, to put some in a better position to obtain it than others, and yet no man have a right to object. The theory that all must be treated exactly the same in the way of advantage is a theory which cannot be maintained.

XVIII. It is well sometimes to advert to creatures below us. The birds of the air and the beasts of the field are God's creatures as well as man. Yet God only gives them a temporal life, whereas He might have given them an eternal life. In placing this within our power, while He excludes them from it, He shows His sovereign power, and it is not disputed by us. And yet life is a happy thing for them, and they, too, are capable under the Great Creator's hand of rising above their present low condition to an equality with us. But yet nothing of this kind is done for them by the Creator.

More than this. Every clod of the valley, and every stone of the field, is capable of being made a child of God as Adam was—children of Abraham, as all believers are. But no creative energy is put forth by God to make them other than they are. We may not, then, lay down for God rules by which He must needs act. We must allow Him to be one who doeth as He will in the armies of heaven and among the inhabitants of the earth, and none can stay His hand, or say unto Him, "What doest Thou?" Calvinism is just now at a discount in the Churches, but a certain portion of it seems to be sadly needed to check our too free judgment as to what God ought or ought not to do.

XIX. If God is not bound in justice to give the same amount of light and opportunity to all, it follows as a necessary consequence that He is not bound to give what men call a *full light* to any. It is, indeed, a very difficult matter to define what a "full light" is. If it signifies such an amount of light as *ought* to convince man of that which it is intended to convince him of, it would seem to include *all light*, more or less; for all light, we may well suppose, ought to have its intended effect. No light, as experience shows us, is sufficient to convince all for whom it shines. But whatever may be the meaning of full light, it is beyond any fair question that it cannot be laid down as essential that God must give the same amount of light to all men. We now proceed further to show that the theory of a probation after this life for anyone is contrary to the Scriptures.

XX. From St. Matthew's Gospel, xiii. 24-30, it is quite evident that for a very large class of persons who, at the time of the Second Advent of Christ, are unsaved, there is no further probation. I suppose all will allow that by the "harvest" here spoken of is meant the Second Coming of Christ in judgment, or the end of this age in which we are living now (Matt. xiii. 40). Christ's visitation of professing Christian nations and Churches is what is chiefly, some think solely, spoken of here. At that time there are in those nations and churches those who are called "wheat" and "tares." The wheat are the saved; the tares are the unsaved. For these latter we are told that there is to be no further probation. They are gathered, and bound in bundles, and burned.

XXI. Now, who are these "tares"? They comprehend all those characters in professing Christendom who are not in a state of salvation when Christ comes the second time. At once we see that as there is every variety of character among them, so there has been every variety of religious light enjoyed by and possessed by them. There are among them such as have enjoyed the very highest light that men can enjoy. There are men the study of whose life has been the Holy Scriptures; the business of whose life has been to preach to others. They have preached truth which has not saved themselves. There are among them men who have had full leisure and abundant opportunity to have attended to the

things which concerned their peace. They have been placed in situations equal in advantage to *any* of the "wheat," far superior to many or most of the "wheat," but they have neglected and put away all this. Every variety of light, every variety of advantage, has been possessed by some or other of these "tares," until we come down to the very lowest of all lights and religious advantages, and fix our gaze upon the poor waifs and strays of our Christian civilization, such as Dickens described when he drew the sad picture of Tom All Alone, the uncared-for sweeper of the streets, for whom, and for whose like Christianity has done almost as little, if not quite as little, as Nature has done for the Red Indian or the Esquimaux.

XXII. These various classes of the more or less informed—of the more or less guilty—have no further probation after this age is ended, after Christ has come the second time, after the angels have reaped the "harvest" of the saved. Some may object to this view as hard, but it is the view presented to us by our Lord. And who do these unsaved of the day of Christ represent? Even such as they were, we may safely say, all the unsaved before that time of the Advent. Before the Advent there were characters answering to *all* the characters in professing Christendom at the time of Christ's Coming. There were those who enjoyed the fullest light, and all lesser degrees of light, until we come to those who scarcely had any light at all. And we may with little likelihood of error say that under these various shades of character were comprised all, or nearly all, who had died unsaved before the Advent of Christ.

XXIII. Now, if none of the unsaved at the time of Christ's coming are to receive any further probation, we may readily conclude that the same will be the case with all those who died unsaved before the Coming of the Lord. They present no stronger plea, and will not, therefore, come under any other rule. And so we conclude of all unsaved men before the Great Advent, that which we have concluded of all the unsaved at the time of the Advent, that they receive no further probation than that which they had in this present instance. What Matt. xiii. 24-30 teaches us is also taught in others of this group of parables.

XXIV. The only fair requirement, so far as we see, that can be made is that all men should receive some probation in this life. As they are to be judged and condemned if they have not here laid hold on life, it certainly would follow that they must have had some opportunity of winning the prize which God holds out to man. Such a probation they have had. The sense of a right and of a wrong has been kept alive in every community of mankind, however debased and demoralized. This has been kept up very mainly by the fact that the commission of what God tells us to be wrong is attended by loss and suffering, more or less, to the individuals or the communities among whom the wrong-doer lives. Theft deprives some

of what they value. Falsehood is an injury likewise. And so we shall find it to be the case in regard to all the great principles of morality. Their infraction injures some or other, and therefore their infraction is regarded as a wrong. And this is what we are taught in Scripture. The description of St. Paul (Romans i. 32) is a description of the heathen world in general. They were not without a sense of right and wrong, although they did not derive it from revelation. And yet without revelation St. Paul speaks of them as persons who knew the judgment, that they which did such things were worthy of death. There were terms in every language which described "good" or "evil," "men worthy of praise" or "worthy of condemnation," and so all men had the sense of a right or of a wrong, and were, therefore, culpable in God's sight for their breach of the one or for the following of the other. Even for the departure from the worship of the one only God, Scripture brings the atheists and the polytheists of the world into condemnation. God never left Himself without a witness which condemned those that chose to forget Him (Acts xiv. 17; Romans i. 20). Laying aside the untenable view that all must receive an equal probation, we see that all receive a probation which makes them liable according to their conduct either to condemnation or approval.

XXV. It is by no means the case, as some who hold the doctrine of probation say that, in order to be saved, Christ must be in some way, more or less plainly, brought before the mind and accepted, if the sinner would enjoy the salvation that is certainly brought to him only through Christ. Neither the Apostles Peter nor Paul taught so narrow a view as this. It is not, surely, consistent with that broad, catholic view which St. Peter enunciated before Cornelius, when he said, "In every nation he that feareth God and worketh righteousness is accepted of Him." Surely he speaks here of many to whom the name of Jesus Christ never came (Acts x. 35). The same great truth is proclaimed by St. Paul in Romans ii. The worker of good (verse 10) "justified" by God (verse 18) was not, according to him, found merely among the Jews to whom the oracles of God were entrusted, but among "Gentiles" (verse 14) who had never known the law. The view, a narrow one in our judgment, that none can be saved by Christ but those who have had Him preached to them, is not the doctrine of the God who inspired the Bible. Adopted, we cannot help thinking, more or less unconsciously, for the purpose of urging their view that beyond this life there must be probation, it fails to find support in the Scriptures inspired by Him who is the God, not of the Jews only, but also of the Gentiles.

XXVI. With respect to the Scriptural argument in favour of probation after this life, its advocates seem to us to rely upon various general promises to communities or nations which, in their judgments, indicate such a probation. We will now attend, as briefly as we

can, to one or two of these supposed cases. The case of Sodom is frequently referred to, and to that we will first turn our readers' attention.

XXVII. Sodom, we are informed, is in Scripture set forth as an example to those that should after live ungodly, suffering the vengeance of eternal fire (2 Peter ii. 6; Jude 7). From these and other passages it has been, we are told, generally supposed that the inhabitants of Sodom are hopelessly lost, and that consequently, as a matter of course, they can have no future probation. This, we are now told, is altogether to mistake the question. Not only are they not all lost, but on the contrary a further probation has been, or is now being, brought to them through which the greater proportion of them will be or have been saved.

XXVIII. While we do not affirm that absolutely all the Sodomites of Lot's time are lost, for we cannot deny the possibility that some of them may have repented at the last moment, we utterly deny the grounds on which the advocates of future probation base their idea that for all the unsaved Sodomites there will be probation, and for most of them salvation.

XXIX. Among other passages relied upon, one of the chief is Ezekiel xvi. 41-69. Let us examine the argument based upon this. In the fiftieth verse we are told that Sodom for her pride and abundance of idleness was taken away. And yet while in one verse (fifty) we are told this, in verses further on we are told that *this same Sodom* is to have her captivity returned. And the inference drawn from a comparison of these verses is that blessing is in store for those who were destroyed in Abraham's time, and that they received, or are now receiving, further probation, such being essential to their salvation. If we will examine other passages of Scripture of a similar import, we will find that such a canon of interpretation as is used with regard to Ezekiel xvi. 41-69 is inadmissible. For this purpose let us turn to similar Scriptures relative to the people of Israel.

XXX. In 2 Kings xxiv. and xxv., as well as in other Scriptures, we are told of the captivity of the people of Judah. They were brought as exiles to Babylon. To this same people of Judah, in the very commencement of their captivity, it was promised that they should return to their own land. In Jeremiah xxix. 10 we read, "Thus saith the Lord, After seventy years be accomplished at Babylon I will visit you, and perform My good word towards you, in causing you to return to this place." The very people who were carried captive were promised a return. But did they all return?

XXXI. We may safely say that scarce any of them did. The period of seventy years saw almost all who had been carried away consigned to graves in the land of Babylon. A few old men did; the rest were men born after the nation had reached Babylon. And yet this restoration, such as it was, was reckoned a full and

true fulfilment of the promise that Judah should be restored to their own land.

XXXII. The advocates of a future probation mistake, it seems to us, what is meant when nations are spoken of in the aggregate. When a nation is spoken of it refers not to all who might once have been its members, nor to all who may hereafter be its members, but to those individuals who are alive at the time spoken of. If, in one sense, Israel or any kingdom is the same at every period of its history, so that when we speak of the England of William the Conqueror, of Elizabeth, or of Victoria, we speak of the same people, yet he would indeed be wondered at who would affirm that what was spoken of Englishmen of the Conqueror's reign was spoken also of Englishmen of Victoria's. So the Sodom of a coming day may in a sense be the Sodom of the time of Abraham but the individual Sodomites of Abraham's time and of the time spoken of in Ezekiel xvi. 41-69 are different, and what is spoken of one is not therefore affirmed of the other.

XXXIII. Another similar argument is based upon Ezekiel's vision of the dry bones in xxxvii. 11-14. It is said that, as the rebuke refers to the House of Israel of the prophet's time, so the promise here given of deliverance must also refer to the Israelites of that day, and that, consequently, those of them not saved during the earthly life will have a probation in another. Let us examine this. We will take the passage literally.

XXXIV. As we have already said, every nation may be said to be the same at every period of its history. Thus, we may say of England that it was subdued in William the Conqueror's reign, and resisted Spain in Elizabeth's reign, and rejected the Stuarts in James II's reign. But in saying this we never suppose ourselves to say, and we are never supposed to say, that what was true of individual Englishmen of one of those periods was true of individual Englishmen of another. There was not a single individual living at one of these periods who was alive at another, and what was affirmed of the one could not be affirmed of another. And thus we dispose of the assertion, plausible though it be, that as the rebuke was to the men of Ezekiel's time, so must the promise. They who were rebuked may be wholly different from those to whom the promises were made, and, as reference is made unquestionably to different times, it follows that different persons are also referred to (34).

XXXV. While, then, we set aside the view that promises made to a nation or a community include all the individuals who may ever have been members of it, an argument which appears to be the one most generally insisted upon by our opponents, we have no hesitation in saying that Scripture in various places contradicts the theory of probation after this life. To some of these Scriptures we have already drawn attention, and would now draw attention to another. Our readers will remember that one main part of our opponents' theory is that during the whole state of death the pro-

cess of probation goes on with all who are unsaved. They will also allow that this process, if it takes place at all, indicates a condition of great activity and exertion on the part of all engaged in it. It is not indicative of a condition of sleep or of inactivity, but of the very opposite. The agents who would produce a change of mind on the part of the unsaved are earnest workers. Those upon whom they would produce it, and especially those on whom they are supposed to produce it, are also busily engaged. Those who reject it are yet workers against good. Those who accept it are also busily occupied in mental work. But what does our Lord tell us of this whole state of death, lasting from the time when men die to the time of their resurrection? He tells us that "the *night cometh when no man can work*." Such is our Lord's declaration of the whole state of death, and of all who are subject to death. None of them can in any way work. The saved cannot work to bring their unsaved brethren to salvation. The unsaved cannot work, either to accept or to reject salvation. They cannot harden their hearts against the love of God, neither can they work in any other way. They cannot listen to offers of mercy, nor reflect upon their past sin, nor humble themselves before God, nor rise up and proceed to return to their Father. All these are works, and of their estate Christ tells us that it is a state in which not one of them could work at all. And so falls to the ground one of the main parts of the theory of probation after this life.

XXXVI. While on the subject of probation we disagree with some who hold with us on the general subject of conditional immortality, we have to remark that they are agreed with us as to the final destruction of some. They also allow that the judgment spoken of in St. Matthew xiii. 30 is final destruction. But when does this judgment take place? It takes place at the "end of the world" or age (verses 39-49). What world or age is spoken of here? Plainly our present world or age. Our opponents, indeed, would tell us that it means a world or age after this present one is passed, but, if so, this would have been mentioned. No sound theory of interpretation will allow us to understand it of any age or world but our own. And so our Lord tells us here that no probation will be conceded after this age to any of those who are comprehended under the term of "tares," *i.e.*, to those who are not genuine professors of the Gospel of Christ.

XXXVII. With this agrees the teaching of St. Paul in his First Epistle to the Thessalonians (1 Thess. v. 3). He tells us that the ungodly of the time of Christ's Second Advent shall be punished with "sudden destruction." On the meaning of the word "destruction," there is no difference of opinion between us and our opponents. We both agree that it is equivalent to annihilation. Who, then, are the ungodly who shall be destroyed at the time of Christ's Coming? They are all who do not belong to Christ, who are not "of the day" (1 Thess. v. 7-8). Plainly they include wicked heathen and false pro-

fessing Christians. These comprehend every variety of character and circumstance, from those who possessed the greatest light to those who possessed but a little; from presumptuous sinners to those who scarcely knew what sin was. Yet all these are destroyed at Christ's Coming. It matters little if we understand this to refer only to the generation alive at the time of the Advent, for what is true of them is doubtless also true of all like them in the ages past. But for them all there is no probation, but only destruction.

XXXVIII. It appears to me that the theory of probation after this life rests very much, and altogether too much, on the idea that the race of mankind is the only race interested in the great question connected with Christ and His work upon earth. A very different view is, I am satisfied, laid before us in several passages of holy Scripture. It is not merely "every family," as Ephesians iii. 15 should be translated—it is not merely "every family on earth" that is named after Jesus Christ, but also "every family in heaven," meaning in all probability the whole angelic race, of whose numbers we can form no conception. It is by "the Church" of Jesus Christ, *i.e.*, by all God's dealings with man in the Gospel that "the principalities and powers in heavenly places" are to know "the manifold wisdom of God" (Eph. iii. 10). We see from these passages, and others which might be quoted, how mixed up with other races and other worlds than our own is that work of Christ which we sometimes feel to be connected only with the sons of Abraham. God's work here with man tells with a power of which we have no conception, and in manners and ways by us inconceivable, upon communities probably altogether exceeding our race in their numbers. We cannot tell how such a view as this may tell upon God's dealings with men. Considerations such as this should convince us that we ought not to be rash in our judgment as to what God ought to do in regard to us. A mode of proceeding on His part which might be expedient were man alone concerned, might be altogether inexpedient where numberless other races are also to be taken into account. Hence, while probation after this life might sometimes appear to us suitable to the Divine character, a larger acquaintance with His infinite creation might lead us to see only mercy and wisdom in that view, which to us certainly appears to be the view taught in our Bibles, namely, that God only extends probation during the period of man's mortal life on earth.

HENRY CONSTABLE.

THE SALVABILITY OF THE UNEVANGELIZED HEATHEN.

THERE is a passage in Mr. Pettingell's very interesting letter to the Editor of *The Congregationalist*, on the subject of the "American Board" of Missions and the "New Theology," or

the "*larger hope*" theory about the unevangelized heathen, which calls, I venture to think, for some remark, especially from those who, like myself, agree in the main with Mr. Pettingell concerning conditional immortality and eternal punishment. I allude more especially to the following words, which will be found on p. 96 of this month's [March] RAINBOW, where Mr. Pettingell's letter has been so very properly inserted, with some introductory matter by the author, for the benefit of the readers of the RAINBOW. "No one," writes Mr. P., "has any warrant for saying or believing that there has been, or will be, any way of escape from that 'second death' to which all sinners are exposed, excepting by repentance and faith, *and a personal acceptance of the terms of salvation now offered in the Gospel.*" The italics here are mine. I shall call special attention presently to what I have so marked. As illustrative of what he means and of the strength of his conviction on the subject, he adduces the case of Cornelius the centurion, about whom we read in Acts x. and xi.: "We are also told that even Cornelius, who was 'a devout man, and one that feared God with all his house, and gave much alms to the people, and prayed to God alway,' needed to have Peter sent to him to tell him words whereby he and all his house should be *saved—have life:*" Syriac Version (Acts x. 2; xi. 14).

So that, according to Mr. Pettingell, we are bound to believe that if Cornelius had died before the Gospel message reached him, before Peter told him those words of eternal life, there would have been no escape for him from the second death, which, I am pleased and interested to perceive, Mr. Pettingell speaks of as not only "absolute," but "*eternal* death."

Now, what do we know of this Cornelius and his state of heart and life previous to his meeting with Peter? St. Luke tells us he was "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway." He further records how the angel of God said to him in the vision that "his prayers and his alms were gone up for a memorial before God." Mr. Pettingell may not think so much as I do of the recorded testimony of his own men concerning him, that he was "a righteous man and one that feareth God, and well reported of by all the nation of the Jews." This testimony, however, is fully corroborated by what St. Luke and the angel have said of him to much the same effect. But we have also the words of St. Peter, which evidently are spoken first of Cornelius and then of others such as he. "Of a truth I perceive that . . . . in every nation he that feareth God and worketh righteousness is acceptable to Him." "In every *other* nation," he evidently means, quite as much as in his own Jewish nation.

Are we really to believe that such a man—a type, too, of a class, as St. Peter teaches—about whom such things could be truly said, was not in a state of salvation, was in such a state that if

he had died in it he could have had no escape from the second and eternal death, in "the lake of fire which is the second death?" Is this what God has in store for those who fear Him and work righteousness, who are acceptable to Him, who are just and devout, and give much alms, and pray to God alway? And, observe, Cornelius was *ex hypothesi* exposed to this doom simply because he had not "personally accepted the terms of salvation now offered in the Gospel," which he simply could not have done, because he had never heard those terms or had them offered to him. For clearly he had "repentance and faith."

St. Paul tells us (Rom. ii.) that "to them who by patient continuance in well-doing seek for glory and honour and immortality," God "will render eternal life"; aye, "glory, honour and peace to every man that worketh good, to the Jew first and also to the Greek; for there is no respect of persons with God." He evidently, and I think I may say indisputably, alludes to the unevangelized Jew and Greek in saying this. And, surely, if ever there was a case of an unevangelized Greek (*i.e.*, Gentile) exercising patience in well-doing, it was that of Cornelius. But Mr. Pettingell says, No!—"even Cornelius" must succumb to the second death, unless he makes "personal acceptance of the terms of salvation now offered in the Gospel," and unless he is thus savingly evangelized. St. Paul could tell the heathen at Lystra that God "left not Himself without witness in that He did good and gave them rain from heaven and fruitful seasons, filling their hearts with food and gladness;" but we learn from Mr. Pettingell that even if this witness was ever so believingly received—as it was by Cornelius—those who received it, not being successfully evangelized by the Gospel of Jesus Christ crucified and risen, as well as all who lived and died before He came, or before His Gospel reached them, must perish everlastingly in the second death. St. Paul told the heathen at Athens of what God had done for "all men," of "every nation"; "that they should seek God, if haply they might feel after Him and find Him, though He is not far from every one of us;" but, according to Mr. Pettingell, he ought in all honesty to have told them that, if they had found Him before the Gospel day had dawned upon them, and the light of the Gospel had reached them, they would have found Him condemning them to the second and eternal death. The writer to the Hebrews tells us that "without faith it is impossible to be well-pleasing to God," as he tells us Enoch was; and, in support of this, he argues that "he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him." But, according to Mr. Pettingell, this "minimum of saving faith" is not at all enough; there must be, whether people have heard the Gospel or not, "a personal acceptance of the terms of salvation now offered in the Gospel." Cornelius "believed" of God "that He is," and "that He is a rewarder of them that seek Him." Cornelius, accordingly, "feared

Him and worked righteousness" and "prayed to Him alway"; and yet "even Cornelius," though, as St. Peter tells us, he was "acceptable to God," or "accepted with Him," was not "well-pleasing to Him"; at any rate, there was no escape for him from the second death, unless he heard and "personally accepted the terms of salvation now offered in the Gospel."

I have honestly tried to make out that I have mistaken Mr. Pettingell's meaning in the passages I have alluded to; but he writes much too plainly and forcibly to admit of any doubt on the point. Besides, his mention of "even Cornelius" as an instance of what he means, puts his meaning beyond any question. I would ask him, is he prepared to say the same of God-fearing Jews as he says of God-fearing Gentiles—of devout Israelites who feared God and worked righteousness, as of devout Romans who feared Him and worked righteousness? Were Peter and John and Andrew—to say nothing of John the Baptist and his godly parents—not in a state of salvation until they believed the Gospel and accepted Jesus of Nazareth as the Christ and their Saviour? Our Lord Himself pronounced Nathanael, while a sceptic about His being the Christ, "an Israelite indeed." As such, was he not a godly Israelite and in a state of salvation before he ever heard of Jesus as well as after he heard, and before he believed on Him? If he was, and if Cornelius wasn't before he met with Peter, what becomes of Peter's discovery from the case of Cornelius that "God is no respecter of persons; but in *every* nation he that feareth Him and worketh righteousness is accepted with Him"?

But I must notice Mr. Pettingell's argument for what he states, and for what I utterly deny, about Cornelius, from Peter's account of the angel's words in Acts xi. 14: "Who shall tell thee words whereby thou and all thy house shall be saved." This certainly seems, I admit, at first sight, to show that until he heard those words he was not saved—not in a state of salvation at all. But in answer to this I would urge (1) that such an account of the Gospel of Christ might have been spoken to a godly Israelite who had never heard it before—to such an one as Lydia might have been, and probably was, before she heard Paul at Philippi. Peter, I presume, was an Israelite indeed before he became a disciple of Christ, or ever heard Him speak: but none the less would he have said to Him, after hearing Him, "Thou hast the words of eternal life"—"Thou speakest the words whereby I and all believers shall be saved." (2) That such words are spoken elsewhere to Christians, as such, in the New Testament. James bids his "beloved brethren" to "receive with meekness the engrafted word which is able to save their souls." Paul tells Timothy, when Bishop of Ephesus, to "take heed to himself and to his teaching," for "in doing this thou shalt both save thyself and them that hear thee." Paul himself, speaking of some trial that was afflicting him, says, "I know that this shall turn to my salvation, through your prayer and the supply

of the Spirit of Jesus Christ." These passages do not imply that Paul and Timothy and other Christians were not in a state of salvation at the time they were written. They show that "being saved" does not always mean the beginning of God's saving work, but the carrying it on, and even the completion of it. I submit that (1) it may be used in this sense in Acts xi. 4; besides that, (2) the Gospel which Cornelius heard from Peter *is* God's way of salvation for him and all mankind. The question is, Can God not save and sanctify a man without the man's knowing how He saves and sanctifies him —what His plan of salvation is, and what the agents in his sanctification? Why, all infant salvation—every infant saved in infancy —is a witness that He can, even if Cornelius were not so saved. I do not know what Mr. Pettingell believes about infants and their possible and actual salvation; but the only persons, that I know of, who carry out his theory consistently and logically are the Christadelphians, who, as I understand, hold that all infants dying before they can believe the Gospel have perished everlastingly, only they are kind enough to believe that the first, not the second, death is their eternal death.

I hold, and I think we cannot hold too strongly, that no human being—infant or adult—was ever saved except through Christ and on the ground of His atonement. I hold also, quite as strongly, that no human being—infant or adult—was ever saved without being born again and renewed of God's Holy Spirit. But I hold that many have been saved in Christ's salvation who never heard of Christ in this life, and that many have been born again of the Holy Spirit who never "so much as heard that there was any Holy Ghost," many, indeed, who could not have understood anyone telling him that there was.

I wish I could quote the late Dean Alford as altogether on my side in this matter. I am sorry to say that Mr. Pettingell can quote him as agreeing with him so far, at least, as Cornelius and St. Peter's words about him are concerned. He explains the words δεκτὸς αὐτῷ, "accepted with Him," by saying that "men who seek after God, who receive His witness of Himself without which He has left no man, and humbly follow His will, so far as they know it,"—which I take to be an excellent account of Cornelius—that "these have no *extraneous hindrance*, such as uncircumcision, *placed in their way to* Christ, but are capable of being admitted into God's Church, *though* Gentiles and *as* Gentiles." I confess I think this, though quite true so far as it goes, is very inadequate as explaining Peter's words, that such are "accepted with God." I believe they describe not merely such as God *will* receive, coming to Him by Christ—for that is true of the vilest of sinners—but such as God *has* received. Such are not only acceptable to Him *if* they come, but accepted with Him *as having* come. Alford goes on to say—and here, too, he seems to endorse Mr. Pettingell—"It is clearly unreasonable to suppose Peter to have meant that *each*

heathen's natural light and moral purity would render him acceptable in the sight of God: for, if so, why should he have proceeded to preach Christ to Cornelius, or, indeed, *any more at all?*" He might just as well argue that each Jew's light, such as he had, and his moral purity as an Israelite indeed, could not be said to render him acceptable in the sight of God; for, if so, why should such have had Christ and His Gospel preached to them first? If men are serving God, fearing Him and working righteousness in the comparative darkness of heathenism or Judaism, why should they have any more light? Why should the light of Christ and His Gospel arise upon them? I think we might rather say, Why should they not first and foremost have more light? Why should not the light of Christ first arise on them to their joy and comfort and to their greater sanctification? Certainly it was so with the godly in Israel; and there is no reason why it should not have been so—as it seems it was—with the godly in heathendom. Alford's apparent hesitation here is the more curious because in other places he distinctly recognises all that I think is plainly the meaning here. For instance, on John x. 16, he says, "By these wonderful words, as by those in chap. xi. 52, Acts xviii. 10, and by the conclusion of Matt. xxv., our Lord shows that, dark and miserable as the Gentile world was, *He had sheep even there.*"

It is easy to see what an immense advantage we Conditionalists have over the Traditionalists in considering and discussing what seems revealed on the subject of the unevangelized heathen, whether in Christendom or in heathendom, and their future destiny. It is comparatively easy for Mr. Pettingell to believe, if he thinks he is so taught in Holy Scripture, that if Cornelius, that just and devout God-worshipping and God-fearing Gentile, had died the day before Peter visited him at Cæsarea, he would inevitably have been doomed by the God he feared and served to the second and eternal death. Comparatively, I mean, with the tremendous difficulty of believing that, being unsaved by the personal reception of a Gospel he never heard, he must live for ever in the torment of the lake of fire. But I think we should use our advantage in calmly and patiently and dispassionately studying the Word of God on the subject, rather than in pushing the *argumentum ad hominem* on this ground against our opponents. The effect of this latter course of action would be, I think, to drive them off in crowds into the "larger hope." As a curious instance of this, I remember how, some two or three years ago, a writer in the *Rock* commenced a series of letters which he proposed to write on the subject of the "Second Death"—making it out to mean living for ever in torment—by announcing that nothing that was said in Scripture on the subject of future punishment had any reference to the unevangelized heathen. I suppose he indulged the "larger hope" for them, but I believe he declined to say anything one way or other about them.

The second death was only for bad Christians, and, perhaps, bad Jews also.

For my own part, I still adhere to what I said more than eight years ago, in reply to Canon Garbett, who urged, as against us, that "the adherents of the Catholic faith," from the number of whom I fear he meant to exclude all Conditionalists, "do not believe that all the heathen are hopelessly lost." I replied that "we have quite as large a hope as he has, or as any of his school of thought."[1] "There is no real difference, we feel assured, between us and Canon Garbett on that subject. We are on common ground with him when we speculate with hope and fear as to how many out of those who have heard the Gospel, and out of those who have heard it not, will be saved, and how many will not be saved. Canon Garbett believes firmly in the 'finality of grace at death.' We have never felt free to disbelieve in it." To this I added, in a footnote, "At the same time we believe, of course—as we suppose the Canon also believes—in the ripening and maturing after death of the good work which has been begun in this life—only just begun in some, never, alas! much more than begun in any," etc. "He," the Canon, I went on to say in the text, "evidently believes, and so do we, that God works in saving grace in the hearts of some of the unevangelized heathen. Neither he nor we know how far, or in how many instances, this is the case. . . . We who believe that the wicked will not live for ever, and that their torment, of whatever kind, will not be eternal, can afford to believe God's Word about both the fact and the mode of the perdition of ungodly men, whether they have died in their sins under the sound of the Gospel or beyond it. Is it so with those who believe, without any warrant from God's Word, that all souls are immortal, that all mankind must and shall live for ever?" It will be seen from this how far I go with Mr. Pettingell against his opponents of "the larger hope," and how much too far I think he goes in the same direction.

But that this paper is, I fear, too long already, I would anticipate some objections to what I have said that rise before my own mind. I should be glad if all such objections were fairly and fully stated, and if this paper of mine were allowed to be only a contribution to the discussion of the whole subject. I have already touched on one objection as raised by Mr. Pettingell, and carried still further by Dean Alford. I mean that to believe in any of the unevangelized heathen being saved would be a check on missionary effort. In answer to that, I would further say that it can have little real weight with those who know anything of what heathendom is, and how very few and far between are those who "fear God and work righteousness" among the heathen; or who consider that such—few and far between as they probably are—will, of course, gladly embrace the Gospel when they hear it, as something that by God's

[1] Canon Garbett is leading member of the Evangelical School. I am a member, but by no means a leading member, of the same.

grace they have been prepared to welcome and receive. That such are serving God in darkness, while waiting for the light we have to give them, should rather quicken our steps towards them; while we remember also that, as a general rule, "those who have sinned without law shall also perish without law" unless they repent and turn to God, and that we have the Gospel of repentance and remission of sins to preach to them so as to bring them to repentance and salvation.

I believe that many—however comparatively few—who in heathen lands have "turned away from their wickedness which they have committed and done that which is lawful and right," thus saving their souls alive, who have in any or in every nation feared God and worked righteousness, and have been accepted with our gracious God, will rise in the judgment and condemn those who, in the fullest blaze of Gospel light, have not turned to God, not repented of their sins, have called Jesus Lord, Lord, but have not done the things which He said, have not feared God and worked righteousness, as Cornelius did while an unevangelized Gentile, before he ever heard or "accepted the terms of salvation now offered in the Gospel."

W. T. HOBSON.

St. Barnabas' Parsonage, Douglas,
March 10th, 1887.

THE OLD AND NEW COVENANTS; OR, THE LAW AND THE GOSPEL.

CHAPTER V.—DELIVERANCE FROM THE LAW.

§ 49. WHAT we have to advance on this head in the present chapter will, to a certain extent, anticipate the expositions of the chapter that follows. But this, instead of being any disadvantage to the development of our theme, will, it is conceived, be of considerable service; as it will afford an earlier opportunity of obviating some serious objections, and will leave the mind of the reader free to yield itself in the sixth chapter to an ever-deepening impression of the truth of what has been advanced in the fifth.

Section 1.—The Messiah's Relation to the Law, and His Triumph over it.

§ 50. What the Messiah's relation to the law would be, when He came, perhaps no Hebrew could beforehand divine with precision. That the Messiah would in some way do homage to the law must have appeared certain. How He could do homage to it without being Himself subject to it must have been difficult to conceive. Yet, in proportion to the loftiness of the Hebrew's conception of the Messiah on the one hand, and to the clearness of his insight

into the law's defects on the other, must the subject have seemed to him to be environed with difficulty. Surely the Servant and Friend (*Me'shullam*) of Jehovah must needs "magnify the law and make it honourable" (Is. xlix. 19, 21). Yet how imagine the Redeemer of Israel submitting Himself to the law's petty details? How imagine Him doing nothing to lighten for others the vexatious yoke? A prophet like unto Moses (Deut. xviii.), is He, nevertheless, to bear no likeness to Moses in the novelty of His legislation or the creative force of His ministry? A priest after the order of Melchizedek (Ps. cx.), must He not discharge the functions of His priesthood according to some sacerdotal law as much loftier than the Levitical as Melchizedek was greater than Aaron? A king sitting as a priest on the throne of David (Is. ix. 7), made higher than the kings of the earth (Ps. lxxxix. 27), having "dominion from sea to sea and from the river unto the ends of the earth" (Ps. lxxii. 8), for whose "law the islands shall wait" (Is. xlii. 4), at whose arbitrament quarrels shall cease (Is. ii. 4), shall He have no freedom to set the old law aside, on occasion, in the exigences of His conquest; or even to remodel the law to suit a condition of things so changed and so new as that which must obtain in an empire so widened and so elevated as His? The law was made for restraint from idolatry and crime; was imposed on a debased and obstinate generation; it put Israel as a child into leading-strings; and generally, while tending to amelioration, was in many things lowered in its tone to suit the hardness of an unspiritual people's heart. Will such a law be wholly well-pleasing to the Messiah, not only to obey Himself, but to extend in its sphere and perpetuate in its duration? We know that the Messiah is to be, in some eminent sense, the Son of God. "Thou art my Son, this day have I begotten Thee" (Ps. ii. 7). "He shall cry unto Me, Thou art My Father, My God, and the rock of My salvation. Also I will make Him My first-born, higher than the kings of the earth" (Ps. lxxxix. 26, 27). We know also that Israel is owned as a son (Exod. iv. 22, 23; Hosea xi. 1), though under the law he appears and is treated rather as a slave than a son. Now, what would seem more likely than that the Messiah, when He comes, will lead up Israel to this higher level of love and service, and so fit Israel for a simpler, freer and more sonly law? Besides, there is the plain intimation contained in the promise of the New Covenant itself, that Israel shall be thus spiritually ennobled; and it therefore can scarcely be the old Sinaitic law as a whole that God will write upon his renewed Israel's heart. Once more: What mysterious voice is this, heard in the fortieth Psalm:

> "Sacrifice and offering Thou didst not desire;
> (Mine ear hast Thou opened!)
> Burnt offering and sin offering hast Thou not required.
> Then I said: Lo I come!
> (In the volume of the book it is written of Me)
> I delight to do Thy will, O My God:
> Yea Thy law is within My heart"?

author's outlook into the future of our race is needlessly gloomy, and that this is primarily due to his strange disseverance of the resurrection of the unsaved from the redeeming work of Christ—in reference to which we may remark that his treatment of 1 Corinthians xv. is in our judgment, utterly unsatisfactory, and his total omission of Romans v. 12-21 rather surprising. We frankly admit the dazzling grandeur of his speculation in the chapter on "The Extinction of Evil," as to the probable influence of the destruction of sinful men on the future moral stability of the universe; but we had much rather speculation had taken the more welcome and, as we humbly think, legitimate turn of anticipating that the justification of God's dealings with the human race will be wrought out within the race. On the whole, however, we are not insensible to the soft though sombre light which lies on Mr. Constable's pages, and the subdued grace and sweetness which suffuse his investigation. His opponents are in a sorry plight before him. His friends cannot but wish him length of days, sustained vigour of mind, and sufficient elasticity of evangelical apprehension to make completely and universally acceptable to them this invaluable book—one of the most remarkable this prolific [illegible] brought forth.

Chronologic[illegible] Book of Revelat[illegible]rrespond-ence u[illegible]eth Week. Wit[illegible]otes. By Ch[illegible]L, J.P., Oxfo[illegible]outhwell, 27, [illegible]oster Row.

[illegible]ntent to speak [illegible]ut we *think* th[illegible] ground-thought of this chart is correct, and quite suppose, with its author, that the Apocalypse conducts us by converging lines through "the time of the end" of this dispensation; but whether it is yet possible for any human hand to resolve that book into a chart exhibiting the precise interrelation of its parts, is open to grave question. We think there needs first a more thorough discussion of first principles of interpretation. We observe that Mr. Underhill expects literal Babylon to be restored, and takes the first four seals as giving "a symbolical representation of the gradual development of Anti-Christ;" also that he does not look for the rapture of the Church prior to "the great tribulation." From these hints prophetic students can form some idea of the author's exegesis. The Chart and Notes are clearly the result of considerable labour, and if used discreetly may provoke useful inquiry.

The Church of England and its Endowments. A short Historical Sketch and Popular Statement of Facts. By CHRISTOPHER PAGE DEANE. London: Elliot Stock.

The "contents" of this elegantly got-up little book will sufficiently show its character. They are these: Founding the Church; Revenues of the Church; Government of the Church; Reorganization; Church Patronage; [illegible]eral Results; Appendix of [illegible]ivings; Index. The a[illegible]in preparing this s[illegible]"have taken a c[illegible]e neutrality," an[illegible]nat "the whole o[illegible]estion is serious, [illegible]very se[illegible] [illegible]dispass[illegible]

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JUNE, 1886.

THE GOSPEL PREACHED UNTO ABRAHAM.

GAL. iii. 8, 16, 29.

THE Gospel is a very familiar word. Perhaps this is one reason why it is used so vaguely. Comparatively few derive any definite idea from it. In trying to identify the Biblical idea, some tell us that it was first preached in the city of Jerusalem, on the descent of the Holy Spirit, some time about two thousand years ago. Others refer us to the preaching of the Christ Himself, the twelve, and the seventy. Here the Apostle Paul takes us back about twice as many years. In the other direction, we are told that the preaching of the Gospel will end with the present age. The Seer of Patmos, however, had a much more penetrating eye; and, scanning the future, he saw the preaching of the Gospel on a much more extended scale. In the record of other grand sights we find him saying: "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. xiv. 6). General ideas on this pregnant subject are altogether too narrow. It is necessary to open our eyes, extend the range of our vision, and welcome all the light obtainable from "the Sun of righteousness," through whatever channel it may come. This is a question for the Gentiles as a whole; and it is peculiarly fitting that the "Apostle of the Gentiles" should deal so largely with it. We would fain apprehend the import of his teaching in this important text: "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham."

First. There is the covenant which God made with Abraham, as recorded by Moses, to be considered. That was no ordinary transaction. It figures very largely in the ancient records, and is emphasized with unusual solemnity. "I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of

the earth be blessed." This was confirmed and amplified under the most thrilling circumstances. "The angel of the Lord called unto Abraham out of heaven. . . . By Myself have I sworn, saith the Lord . . . that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars in heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." This was repeated unto Isaac: "The Lord appeared unto him and said . . . I will be with thee, and will bless thee; and unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all nations of the earth be blessed." And to Jacob also—in full view of the mystic ladder, stretching from earth to heaven, and the angels of God ascending and descending on it—the same was repeated: "I am the Lord God of Abraham thy father, and the God of Isaac; and the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed" (Gen. xii. 1-3, xv. 1-18, xxii. 15-18, xxvi. 2-4, and xxviii. 12-14). Attention has not been sufficiently concentrated upon this momentous transaction. Abraham, Isaac, and Jacob are to be blessed individually; their seed also, one and all, are to be blessed. And these patriarchs and their seed are to be the medium of blessing to all the nations of the earth. It should be unnecessary to say that these grand, world-wide, God-like promises were not fulfilled during the lifetime of these ancient worthies. "These all died in faith, not having received the (fulfilment of the) promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. xi. 13).

Second. The parties to this covenant form the basis of a formula by which God afterwards makes Himself known to Moses and the children of Israel. The typical people were in "the house of bondage." Their task-masters were cruel; the oppression heaped upon them was great; their cry pierced the heavens. "God remembered His covenant with Abraham, with Isaac, and with Jacob," and deliverance is at hand. Moses—the infant preserved in "an ark of bulrushes," the youth "learned in all the wisdom of the Egyptians," the man made to feel himself "a stranger in a strange land"—is the destined deliverer. He "kept the flock of Jethro, his father-in-law;" and coming "to the mountain of God—even to Horeb," was bewildered by an unwonted vision: a bush "burned with fire," and was "not consumed." Turning aside to see "this great sight," his steps were

arrested by the sound of his own name: "Moses, Moses, . . . draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. . . . I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. . . . I have surely seen the affliction of my people which are in Egypt, and have heard their cry. . . . Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." Moses knew something of the stiff-neckedness of his people, and, asking for information as to how he was to meet their inquiries, God said unto Him: "I AM THAT I AM: thus shalt thou say unto the children of Israel, I AM hath sent me unto you. . . . The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob. . . . This is My name for ever, and this is My memorial unto all generations" (Exod. iii. 1-15). This formula is no mere designation by which the one true God is to be distinguished from others; its use carries the Hebrew mind *back* to the making of this covenant, and *forward* to its fulfilment. Man is prone to forget what it is most important for him to remember. *This is God's Remembrancer.* Its use is for no transient period, but "unto all generations." Man may forget this covenant; God cannot forget it. Man may change; God is unchangeable—"the same yesterday, and to-day, and for ever." Man may lie; that is impossible with God. It will be fulfilled "in due time"; and extraordinary precautions have been taken to keep its "exceeding great and precious promises" alive in the memory of mankind, and their ultimate fulfilment beyond the region of doubt. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us" (Heb. vi. 17, 18).

Third. This covenant includes the resurrection of the dead, and "the times of restoration of all things." In dealing with "certain of the Sadducees, which deny that there is any resurrection," the great Teacher made the first part of this proposition very clear. His argument is concise and conclusive: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob: for He is not a God of the dead, but of the living: for all live unto Him" (Luke xx. 37, 38). A solemn rehearsal of this Divine formula took place at "the bush"; and in recording it Jesus claims that Moses showed "that the dead are raised." How so? The formula grew out of a covenant made with Abraham, Isaac, and Jacob. These patriarchs had then been dead hundreds of years. That did not matter, because the covenant covered the resurrection of the dead. So far as it

is concerned, death is of no moment. The God of the living made it with living persons, and unto living persons it will be fulfilled. The fulfilment of it is as certain as though it had actually taken place. Meantime "God . . . calleth those things which be not as though they were" (Rom. iv. 17); "for all live unto Him."

The last part of this proposition may be established by reference to the third of Acts. In a wide-ranging discourse, there recorded, the Apostle Peter brings together the covenant made with Abraham, the prophet like unto Moses, and "the times of restoration of all things," in such a manner as legitimately admits of but one conclusion: the prophet like unto Moses is "the seed of Abraham," and "the times of restoration" are those times when "all nations of the earth shall be blessed." The position, of course, is not elaborated; but it is there, and may be a key to much that crops up in considering the scheme of human redemption.

And *Fourth.* This covenant is the Gospel in prophecy. Our initial text states as much emphatically. "The Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 8, 16, 29). As the covenant contains the promises, and the promises contain the Gospel, Paul claims that the making of the covenant was equivalent to preaching the Gospel beforehand to Abraham. How far Abraham understood the foundation of the glad message, its nature, or its details, is not now the question. Being the "Friend of God," he may have been given to see much further into these matters than we imagine. Be that as it may, what he did see produced in his heart the genuine Gospel effect—*gladness.* In reply to some Jews, Jesus affirmed: "Your father Abraham rejoiced to see My day; and he saw it, and was glad" (John viii. 56). It is desirable to emphasize Paul's important statement somewhat in detail.

1. The *Blessedness* promised. "In thee and in thy seed shall all the nations of the earth be blessed." *Blessed!* What a pregnant word! What is there that man is capable of enjoying that is not covered by that one word? Here, in germ, are the "good tidings of great joy which shall be to all people" (Luke ii. 10). Such tidings are *needed.* Adam sinned, and the curse fell upon him. The nations sprang from Adam, and they inherit the curse. They had no will in this matter; nor can they help themselves. That is not to continue always. Thank God! it is all to be reversed. Instead of the curse, there has to be the blessing; and the sure foundation has been laid for it. "Christ

hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree; that the blessing of Abraham may come on the Gentiles (nations) through Jesus Christ; that we may receive the promise of the Spirit through faith" (Gal. iii. 13, 14). "The Son of the Blessed has been made a curse," *that* "the blessing of Abraham might come on the nations;" the substitution has been accepted; therefore the curse cannot rest upon them beyond the appointed time. The "Lord both of the dead and living" has "the keys of hell (hades) and of death;" and in due time there will be a complete deliverance. "O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes" (Hosea xiii. 14).

It is "through faith" that the nations are to be justified, and "through Jesus Christ" that the blessing of Abraham is to come upon them, so that blessing covers the *entire* man—his *moral* as well as his physical nature. *Every need* of man—in spirit and soul and body—will be met to the full. Ample provision has been made for this. The foundation of justification originated in unequalled love; it rests upon unsullied justice; its demands are most reasonable; and they will be made known to every man "from the least to the greatest."

2. The *Medium* of the blessedness promised. "In thee and in thy seed shall all the nations of the earth be blessed." Not in Abraham alone, nor in his seed alone, but in both. Not in all Abraham's seed according to the flesh, but, "In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not (all) the children of God; but the children of the promise are counted for the seed" (Rom. ix. 7, 8). Not Abraham and his seed according to the flesh only, but those according to the Spirit as well. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29). Abraham's spiritual seed are not one person merely, but many—a number of persons all of one kind forming a corporate body. "As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ" (1 Cor. xii. 12). Not a headless body, nor a bodiless head, but a complete body—head and members—every member occupying his legitimate position, and working out the behests of the one will. Not a lifeless body, nor a bodiless life, but a body replete with life in all its parts; and perfectly adapted to the full accomplishment of the Divine purpose. The Christ (Anointed), Head and Members complete, are Abraham's spiritual seed, and take first rank in eradicating the curse and diffusing the blessing. There may be many ranks, all set in array the one under the other, but these are "kings and priests"—they teach, and rule, and bless—and all others will work in harmony and efficiency under them.

3. The *Extent* of the blessedness promised. "In thee and in thy seed shall *all the nations of the earth* be blessed." The words which are used vary—nations, families, and so on—but they all convey the idea of an extension of blessedness wide as the human race. Many attempts at limitation have been made, but they all fail. Some say, all nations of the earth mean merely all ranks and conditions of nations. The Scriptures, however, do not say so. Of course, "all nations of the earth" include all ranks and conditions, but there may be the latter where there is infinitesimally less than the former. One out of every rank and condition of every nation might represent all ranks and conditions; but surely no one would take that as a fair expression of the extent of the blessedness here promised. Others would read "all nations of the earth" to mean all nations living upon the earth at some particular epoch prior to their death. To this also we must demur. The Scriptures do not say so; and such would form a very insignificant part of "all the nations of the earth." It would be well to adhere to the words as we find them. In 1 Cor. xv. 47, the same form of expression is used: "The first man is of the earth, earthy." The first man being "of the earth," and every other man having descended from him, "all nations of the earth" is equivalent to every man without exception. Abraham, Isaac, and Jacob evidently understood that all who lived in their days were included; Moses and the Prophets, as well as Christ and His Apostles, seem to use the promise as though all who lived in their days were included; and until something to the contrary is found in Scripture, the only fair conclusion is that "all nations of the earth" includes every man who has lived, lives now, or may yet live, upon the earth.

There is only one limitation which we know anything of, and that arises out of the necessities of the case. The blessedness promised includes the *highest* conceivable form—that which is *moral;* and as it is impossible for man to enjoy moral blessedness independent of his will, there may be here a limitation. Instead, however, of that detracting from the value of the boon promised, it enhances it, for it puts within man's reach blessedness of the very highest order. The day will yet dawn when *every man* will hear "the Spirit and the bride say, Come. And let him that heareth say, Come. And *whosoever will,* let him take the water of life freely" (Rev. xxii. 17).

It ought to be unnecessary now to say that the promise of the covenant—that all the nations of the earth shall be blessed—cannot be fulfilled during the present age. An overwhelming proportion of mankind (say 139 of every 140, or so) have gone down to the grave without having so much as once heard of it; and therefore it cannot reach them until the resurrection. But it is certain that it will reach them. In the age to come it will

be said: "The Lord hath made bare His holy arm *in the eyes of all the nations;* and *all the ends of the earth shall see* the salvation of our God" (Isai. lii. 10).

In conclusion, two points in particular should be taken to heart. (1) The Gospel which was preached unto Abraham contains the provision for the blessedness of "all the nations of the earth"; and therefore that theology which consigns 139 of every 140, or any other proportion, of mankind to endless torment independent of their will cannot be true. (2) Nor can the theology which consigns that or any other proportion of mankind to endless death, independent of their will, be true. Of course, the latter is infinitely to be preferred to the former; but the Scriptures are innocent of both. In the age to come a "new song" is to be sung: "The Lord hath *made known* His salvation; His righteousness hath He *openly showed in sight of the heathen*" (*the nations*) (Ps. xcviii. 2). Then will peal again the heavenly anthem: "Glory to God in the highest, and on earth peace: good will toward men" (Luke ii. 14).

JOSEPH MOFFITT.

29, *Close, Newcastle-on-Tyne.*

THE REVIVAL OF MIRACLES.[1]

"For they are spirits of demons,[2] working miracles."—REV. xvi. 14.

IF there be one thing more than another which marks the present age, it is the wide-spread disbelief that prevails respecting the supernatural. Yet, if we may rely on the teaching of Scripture, the time is coming when the world shall be deluged with miracles, both from above and from beneath, and when the existing state of things shall be completely reversed. As now, the natural is the rule and the supernatural the exception; but then, the supernatural shall become the rule—the natural the exception.

It is clearly indispensable to our further progress that we should, in the first place, define the true meaning of the word "supernatural"; and I shall now try to do so in such a way as to make it plain to all my hearers.

The word itself means *above nature;* but we must carefully note that there are many things which appear very marvellous, yet are not supernatural or above nature, because they are only developments of a higher law than that which is ordinary and familiar. For example, if you let go your hold of a piece of iron or steel—say a needle—it will immediately fall to the ground. But if you apply a magnet to it, the needle will not fall; on the

[1] The *fourth* of a course of lectures on "Prophecies of the Last Days," by the Rev. William Ker.

[2] Revised Version, *margin.*

intermediate state to be that of the spirit, and not of the soul. Very well, then let it be shown from Scripture that the "spirit" sleeps. So far as that matter is concerned, I will not quarrel with him about his treatment of "soul," though I confess I do not like it. I think when our Lord, in Matt. x. 28, spake of man as being body and soul He meant by "soul" all of the man that is not "body," *i.e.*, soul and spirit; and that no one has any right to say He meant by "soul" "spirit," and not "soul."

I have often thought that the account given of this matter of the first death, the survival of the soul, and the second death, by Justin Martyr, or rather by the aged Christian who appears to have been the means of converting him from a Platonic philosopher into a Christian believer, is worthy of more attention than it seems to obtain. I do not think it has been improved on since, even in the pages of the RAINBOW. "The soul partakes of life, since God wills it to live. Thus, then, it will not even partake (of life) when God does not will it to live. For to live is not its attribute as it is God's; but as a man does not live always, and the soul is not for ever conjoined with the body, since, whenever this harmony must be broken up, the soul leaves the body, and the man exists no longer: even so, when the soul must cease to exist, the spirit of life is removed from it, and the soul exists no more, but it goes back to the place whence it was taken" (Dial. cum Tryph., chap. vi.). This, be it remembered, was not Greek philosophy, but what a Christian, who may have sat at the feet of Christ's Apostles and learned it of them, opposed to the Greek philosophy of Plato as taught by Justin. It seems to put body, soul and spirit in their proper place as regards the first and the second death; making the first death the separation of the soul (and spirit) from the body, and the second death the separation of the spirit from the soul (as well as from the body). It brings the Christian doctrine of the tripartite nature of man into practical use in connection with the first death, in which the body is killed but not the soul, and with the second death, in which the soul also is killed by the removal from it of the spirit of life.

W. T. HOBSON.

May 6th, 1887.

CORRESPONDENCE.

"PROBATION AFTER THIS LIFE."

DEAR MR. EDITOR,

IN the RAINBOW for May there appears an article on "Probation after this Life." That is a momentous subject. Now that it has been introduced it ought to be thoroughly investigated. Many things have been taken for granted respecting it. It is not enough to continue taking them for granted as though that were investigation. If we understand your accomplished and esteemed contributor, the position which he assumes is something like this: During this life God puts all men on probation for endless life; and those who act according to their "sense of right," obtain it, whether they hear of the Life-giver

or not, therefore there is to be no probation for any man after this life. If that is not Mr. Constable's position, it is desirable to have it correctly stated. Merely to assume any such position will not do. It is necessary to prove it. Were Mr. Constable to disprove all that he has attempted, that would not prove his own position. We are deeply interested in this subject; so are many more of your readers; and if space can be spared, Mr. Editor, we would respectfully ask answers to the following questions:

1. When God created "the first man," did He put him on probation for endless life? If so, does that case not furnish a reliable example of such probation? If God put the first man on probation when He created him, does He not put all other men on probation when He recreates them? Is the re-creation of man a work of higher grade than his creation? If so, when God recreates man, does He not give him a higher example of probation?

2. When "the first man" sinned, did he involve the whole of his posterity in the weakness, disease, and death—moral, mental, and physical—which are the results and penalty of his sin? If so, how can any man's weak, diseased, and dying "sense of right" be sufficient for the regulation of his actions while on probation for endless life, when it was insufficient for that purpose before he experienced anything of either weakness, disease, or death?

3. Since the sin of "the first man" brought death upon himself and his posterity, has God ever put any man on probation for endless life who has never heard of the Life-giver, the endless life, or how it is to be obtained? If so, where is the record of that transaction, and what are its terms?

When Scriptural answers to these questions are given, we will have the side of the subject not to be found in Mr. Constable's elaborate article; and until they are answered in one way or another the effort is one-sided and back-side first.

Yours very truly,

JOS. MOFFITT.

29, CLOSE, NEWCASTLE-ON-TYNE.

DEAR SIR,

I have just perused with much care and attention the article under the above heading which commences your current number, expecting to find summarised therein arguments in disproof, that should wear in their comprehensive totality a formidable aspect indeed, because individually suggested and connectedly arranged by the latest maturity of the power and skill of a no less profound thinker than the Reverend Henry Constable, whose largely circulated productions have influenced so many to regard the intermediate state of *both* constituents of the soul of man—the spirit as well as the body—as a condition of unconscious sleep. But my examination of the article in question, so far from causing mental sensations of doubt or hesitancy with relation to any one branch of the controversy concerning this subject now agitating many of the religious communities in this country and on the other side of the Atlantic, has chiefly induced increased feelings of heart sorrow and of head wonder that at any time I should have accounted myself an adherent to the popular doctrine—that the eternal destiny of our race *as to its every unit* is declared by God in His Holy Word to depend upon attitude and conduct in certain respects *during* ALONE *this present life.*

If the varied deductions from Scripture laid down in the course of Mr. Constable's condensed xxxviii sections really constitute the entire basis—and surely such a master mind would not have omitted reference to a single confirmatory consideration he deemed to possess any claim to existence among the main foundations—upon which has been reared such a huge structure as that most awful creed, which consigns vast masses of human beings to "eternal destruction from the face of the Lord," because of non-acceptance *prior to their dissolution* of a salvation through Christ to which their attention has never been *directly* drawn, or which has never been *at all* presented to their notice—if the sum of these reasonings is indeed to be taken as inclusive of the more solid and extensive substrata upon which reposes the current opinion of the Church with relation to the probationary limit of all mankind, I venture to assert that very many of your readers will agree with me in the prophecy, that the instability and consequent decadence and even utter collapse of such belief will now, in this age of awakening thought and investigation, shortly become universally manifest. And I cannot refrain from here expressing my astonishment and regret that a special defence (rendered the more prominent by its very isolation) of the teaching of orthodoxy on this great subject — teaching which originated at a date subsequent to apostolic times, and which, in common with that of the second and succeeding centuries concerning other and kindred doctrines, has never since been suffered to lose its hold for the want of assertive proclamation—should have been undertaken by one who has served the Church so largely through his writings on conditional immortality and future punishment.

But other feelings, more loudly demanding expression, though perhaps less self-engrossing than those of regret and wonder to which I have alluded, have become engendered within me by the perusal of this same article. For not a little *indignation* (which I trust is wholly of a righteous character, and which doubtless has been and will be experienced by numerous other subscribers to THE RAINBOW who are students of the Bible in its entirety, and who differ widely from these conclusions of Mr. Constable) continues to rise to the surface, as I recall from time to time the nature of the opinions which, by a process the reverse of logical, are therein unwarrantably fastened upon every dissentient thinker. Having somewhat fully (albeit incidentally) discussed, only so recently as in your issue for last month, the exceeding glorious truth, which appears to myself to have been very plainly, though but indirectly and inferentially revealed to us—that the Redeemer did found and establish, during His brief sojourn with "the spirits in prison,"[1] a continuous

[1] —and before His Own Spirit had reunited with His Sacred Body within the closed tomb; in order that, having "taken hold" of our resurrection nature, and so having become again a human "*Soul*," He might *thereas* further descend even to the very "heart of the earth"; and, ere at length He should triumphantly rise from the regions of the dead Ps. xvi. 10; Acts ii. 22-36; xiii. 29-37, etc., etc., might therein *vicariously* and *mysteriously* suffer, in the stead of all those who here or in the under-world shall have come *to put their trust in Him*, that which else must have befallen themselves to their own everlasting destruction, Is. liii.; 1 Tim. iv. 10; 1 Cor. xv. 22, etc., etc.; and might also, besides thus "*specially*" saving some (and in other and infinite senses), procure *generally*, through these same propitiatory sufferings and by His victory over Satan and Death and Hades (of both

"ministry of reconciliation" among the dead, which should remain in force and take effect until His "day," 1 Pet. iii. 18—iv. 6; 2 Cor. v. 18, 19; and, by my positive enunciation of such truth, having necessarily avowed belief in the doctrine of "probation after this life," which is inextricably connected therewith, I confess to the less reticence in asking you to grant this letter insertion in your forthcoming number, to the end that I may at once enter a protest against Mr. Constable's assumptions and reasonings, as recorded in your current pages, concerning respectively his opponents and his subject.

To the setting forth of certain positive and unqualified conjectures respecting others whose opinions are at variance with his own, and regarding also the uninspired sources from whence such opinions are presumably derived, Mr. Constable devotes xix sections, or exactly one half, of the article under notice; allotting the remaining half —surely an insufficient proportion, if the importance of the theme be taken into consideration—to the propounding of his *negative* contentions.

Now, before attempting the refutation in detail of these latter (3); and the advance of general and particular argument and interpretation in support of an *affirmative* reply to the infinitely important but disputed question—"Is there probation for humanity after this life?" (4); I desire first of all most earnestly and emphatically to disclaim, on behalf of myself and of my brethren in supposed heresy, the beliefs attributed to us, together with any employment of such methods as those by which it is implied our heterodox creed has become formed (1); and, by way of following up the protest referred to above, to furnish Mr. Constable, in acceptance of the invitation that terminates his third section, with a brief epitome (which I shall hope will be endorsed as being correct by very many of your thoughtful readers) of the common and (to *our* minds) well-grounded convictions we *do* entertain relative to the momentous problem in hand (2).

1. The ultra opinions, which Mr. Constable "thinks he is entitled to assume from their language" constitute "the general views of his opponents," are recounted much as follows.

a. Albeit some of our number are stated to have declared "agreement among ourselves to be neither possible nor even desirable" (section iii), still is it somewhat inconsequently predicated of our whole fraternity, how that *every one of us* either do now, or shall "*ultimately*" come to believe "there will be probation *for all men, without exception*" ("who depart this life unsaved"—surely Mr. Constable intended to add, as at end of section vi) "in a life following this—even for those who lived in the full light of Christian privileges which they neglected or *opposed*" (section iv)! And this astounding but "natural conclusion" is said to be the necessary and inevitable result of reasoning which, besides being *in itself* of too manifestly fallacious a character to be compatible with its retention of lasting influence within any but the feeblest intellects, is affirmed to be the outcome of "*a view*," the presumption and daring of which render it impossible of even momentary

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of which places He retained the keys), the "salvation" and "life" of "*the whole world*," and of all that it inhabit, 1 Tim. ii. 6; 1 John ii. 2; iv. 14; John i. 29; iii. 17; vi. 51; Rom. v.; 1 Cor. xv. 54-57; Rev. i. 18, etc., etc.—

entertainment by reverently humble and thoughtful minds. "By the strict law of justice,"—for thus runs the recital of this arrogant "view" or "rash abstract proposition" which, forsooth, "evidently lies at the bottom of our theory"; precipitated thereto, I infer, from solution in our own consciousness alone, wherein or in that of others it must have originated, since most certainly it was not born of Scripture!—"*an equal opportunity of salvation should be afforded to every individual among mankind*" *!!*

"On the ground of this fundamental article of our faith"—and now follow the subtle but illogical arguments which, though happily not affiliated upon ourselves, are yet made to do questionable duty in apparently leading to the specious "*conclusion at which we cannot avoid arriving,*" and with which we are, therefore, credited in advance!—we do already "demand a further probation for all the heathen." But, "on this same ground," *we ought also* to "demand it" (as will "*doubtless*" prove to be the case in due course) "for every one of those who enjoyed while they rejected the full light of the gospel"! And for this amazing reason:—the accuracy of the conception being taken for granted that if the heathen are conceded probation after this life, they must needs *then* "hear the good tidings in a condition where they see things in a light more clear than is *here* vouchsafed to any man," it becomes obvious that they eventually derive *proportionate advantage* over their fellows who in this present state understand and refuse the one offer of mercy through Christ, *unless these latter do share after death in the new and larger privileges of the former. Therefore*, and in order to justify the surmised "fundamental article of our faith" referred to above "that all men should receive equal opportunities of salvation," *must it hypothetically but still certainly happen*, that "every one of those who *here* enjoy while they *reject* the full light of the gospel" does *hereafter* come into possession, *alike with the heathen*, of the indefinitely increased possibilities afforded by "a condition of clearer light"! (section v).

Thus, by sophistical deductions not our own, and with the elaboration of which, strangely enough, it is not even attempted to associate our minds, is there reached a certain so-called "*rational conclusion*" which, though harassed by "an uncertainty that he feels somewhat interferes with his argument," Mr. Constable yet "*ventures* to assume" constitutes the finding of "his opponents." And his confidence in the truth of this assumption seems ever enlarging as he proceeds:—"*I believe* that *the greater number* hold it"—"*I cannot conceive it possible how they can avoid* arriving at it"—"*We are satisfied* that many of them hold it, *and have no doubt* it is the view which will *ultimately* be arrived at by *all*" (sections iv and v).

And now, having critically examined this first count of the indictment drawn up by Mr. Constable against "*all*" who differ from himself on the subject of "probation after this life"; and having exposed, as I think, some of its flaws and fallacies; it only remains, before pleading thereto, that I should strip of its verbal disguises and *define in plain terms* the abhorrent dogma, for the invention of which I cannot but understand it is intended to hold us responsible; and should *lay bare* (in connection with section vi of the article under review) *the causes* which have led to this erroneous supposition concerning us, and which reflect no more discredit upon *ourselves* than ever attaches, in

the eyes of almost all their fellows, to the few who rejoice in receiving *literally*, and not "*mystically*," every statement of the Word of God.

I much regret not having observed Mr. Constable's article earlier in the month, or rather at the time of the publication of your current number; for it would perhaps then have been possible to finish my remarks with reference to it for insertion in your ensuing issue. My attention, however, having been drawn in this direction within only the last few days, I must ask you to allow me space for a further communication in THE RAINBOW for July; as I desire very carefully and thoughtfully, and as fully as necessary condensation will allow, to meet that which Mr. Constable has advanced, both concerning those who hold this grand doctrine of God's further and longsuffering mercy through Christ to vast multitudes of human spirits, and also in relation to and against the doctrine itself, which I find plainly revealed in the Bible.

I cannot refrain, before closing this first portion of my letter, from seeking your permission to adventure the following suggestion.—Many of your numerous readers have long taken special interest in the study and discussion of all truths pertaining to the intermediate state of man—that condition of separate spiritual existence which becomes granted him at the dissolution of the soul of which he consisted, and after that the spirit has returned to God Who gave it; such condition lasting until the re-construction of the soul at man's resurrection, by the afresh combination of the spirit and the body, its constituent parts. Will not some of these thinkers now contribute the valuable results of their, it may be, lifelong deliberations on the solemn and tremendous subject before us (and its connection with the revealed "preaching to the dead"), which, by a strange coincidence, has been both positively and negatively considered within the compass of your present and April numbers?

I am, Dear Sir,
Yours faithfully,
T. H. PASSMORE.

4 *Palmeira Terrace, Hove, Brighton.*
May 18th, 1887.

DEAR SIR,

Until yesterday I have not had leisure to look into the RAINBOW for this month. I have read Mr. Constable's article with much interest, and there is much in it that I assent to. He seems to hold that the intermediate state is one of unconsciousness, in which, of course, I should not agree with him. But the question of probation hereafter is approached by him from a different side from that in which I have been accustomed to regard it, and I am not sure how far our views may be reconcilable. The doctrine of a promulgation of the Gospel hereafter to those who do not hear it in this life appears to me to be consistent with the belief that life is the time of probation, understanding that the moral disposition of a man becomes so fixed by his choices during life, that his acceptance of the Gospel then will depend still upon his actions now.

Again, the argument for a future promulgation of the Gospel to those who have had no opportunity of accepting it now does not, in my mind, rest upon *a priori* claims to justice, so much as upon those Scriptural statements in which Christ is spoken of as "the Saviour of all men," etc., and which to my mind require that at some time that Saviour should be made known to all men.

Looked at in this way, I fail to

it will overthrow—Babylon, Antichrist, etc. We do not mean that there is to be any imaginary finding, but a legitimate discovery by the processes of sound exegesis; seizing plain hints, putting this and that together, not treating language as too large for its real meaning, not resting content with mere initial and foreshadowing fulfilments. Perhaps our "Two Friends" will return to this point; and, meantime, we earnestly commend it to the earnest consideration of our readers.

PROBATION OR EDUCATION?—There is great force sometimes in moving the previous question: now and then it makes a clean sweep of a mass of argumentation which turns out to have been based upon a common assumption, unprovable and baseless. Now that our readers are thinking about the question of "Probation after this Life," it might be seasonable if some of our contributors would raise a previous question, in some such terms as these:—Where do the Scriptures speak of probation at all, by name or by equivalent? Was Adam put on probation? Are men generally? Are believers? Where and what is the evidence in each case? Is probation the right word to describe the facts? Is it the *key* word? Granting that Adam—that Abraham—that Christ—that disciples of Christ, have had *trial*, to what extent does that trial constitute probation? Our Lord was tried—was *He* "put on probation"? Are we accustomed to say so; and if not, why not? There was certainly trial in Adam's case; but is that the main idea suggested by the facts? Or was the trial incidental to a larger plan—to develop, to educate, to qualify? If it should commend itself to say that man was created and constituted and has been redeemed, for the ultimate attainment of life everlasting; and that the trial he receives has mainly an educational design, will that conception not rightfully dominate all our thinking on the subject? Should this be conceded, perhaps the grand question will assume the following form,—At what point are we justified in concluding that man's training for eternal life in all cases terminates? Can it ever be said to be complete without conscious contact with the Saviour? Perhaps these questions are worthy of consideration.

THE PERMANENCE OF MORAL CHARACTER.—One of our correspondents, it will be seen, calls our attention to this in terms reminding us of his earlier most valuable essay on the subject. We are satisfied that nothing is further from his thoughts than to ignore the profoundly significant fact that the publication of the Gospel is a Divine intervention fitted to solve the continuity of evil in a man's character—in a word, to turn a man from darkness to light, and from Satan to God. All admit that up to a point a man may break with his bad past. Can we be sure that that point is in all cases reached in this life? Have we any right to be certain of this without clear evidence?

THE SPREAD OF BABYLONIANISM.—Lately come to hand—three papers, the chief one headed "The Day of Doom," hailing from "The New Dispensation Circulating Library, Dinas Powis, near Cardiff." Merely as emanating from a professed "Seeress and describer of Visions" we should not notice this, the more so as a prediction hazarded therein is already falsified. But it c[illegible] unblushing Babylonian[illegible]ernity of the God[illegible]lers know our[illegible]p.

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JULY, 1887.

THE KINGDOM OF GOD: A STUDY IN PROPHETIC INTERPRETATION.

BY TWO FRIENDS.

HAVING, in the June RAINBOW, laid down "Rules" to be observed in the interpretation of prophecy, we need next to ascertain what prophetic subject ought first to occupy our thoughts; and we can hardly do better than seek light and guidance from the teaching of our Lord; such help, if it can be found, will be thoroughly trustworthy and perhaps fundamentally important.

Turning to the New Testament we find that from the very first the predicted "kingdom of God" was the most prominent of all subjects during our Lord's life. It was announced as "at hand" by John the Baptist; and very early in His ministry "began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand. . . . And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. iv. 17-23). It has been truly said: "It is beyond dispute that the Jews, the most godly among them as well as the nation at large, understood by 'the kingdom' a reign of Messiah on earth, which should involve, among other things, the deliverance and exaltation of their country. It was because this view of the kingdom was understood on all sides to be a true one, that no person whatever, so far as we know, felt it necessary to ask John what was implied in the coming reign he was announcing. . . . If the notion of an objective kingdom on earth, such as was anticipated by the most devout of Jewish inquirers, was *essentially* wrong, it is certainly very extraordinary that Jesus nowhere corrects the error."[1]

It is important to bear this in mind as we proceed, for certainly the objective kingdom of Christ not only greatly occupied the thoughts of devout men in our Lord's time, it is also the subject which above all others, the prophets dwelt upon with utmost fervour.

We do not think it necessary to refer to the different aspects of

1 "The Kingdom of God," by Henry Dunn, p. 6.

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

AUGUST, 1887.

DR. PETAVEL'S REPLY TO DR. F. GODET.

A Translation from the French of the "Revue de Théologie et de Philosophie."

No. I.

THE last number but one of the *Revue Théologique de Montauban* contains some reflections of M. Godet on "The Teachings of St. Paul concerning the Future Life." We have read this article with a mixture of regret and satisfaction—of regret, in seeing a distinguished theologian combat that which we believe to be an important truth; of satisfaction, in finding that the arguments employed are not of a nature to shake our mature conviction. One cannot but rejoice to know at last the judgment of the eminent professor on the subject treated of; his silent opposition was far more formidable than a frank discussion. We shall present our objections as much as possible in the order adopted in M. Godet's article.

I. *Immortality according to Holy Scripture.*

The words *spirit* and *soul* are found more than sixteen hundred times in the Bible; but we never find there the expression "immortal soul" or "immortal spirit." God alone, it is said, hath immortality. M. Godet acknowledges the correctness of this statement. Many authors have concluded from it that the immortality of the soul is not a Biblical doctrine. Men situated on every step in the scale of beliefs are at one in this particular. We may cite, for example, M. Thomas-Henry Martin, whose work on the Future Life has received the approbation of Pius IX. and of M. E. Renan. "We willingly acknowledge," says M. Martin, "that the philosophical doctrine of the simplicity and immortality of the soul is not found in any part of Scripture." M. Renan repeats several times that the first Christians were "a thousand leagues from the ideas of the immortality of the soul which have sprung from the Greek philosophy. They thought that all men

who maintain the contrary are bound to show that the passage, as revised, is *intelligible*, and in accordance with the ordinary rules of grammar. In the interest of all unlearned believers, I respectfully solicit an answer.

Q.

CORRESPONDENCE.

"PROBATION AFTER THIS LIFE."

SIR,

I must ask for space to reply to some of the strictures passed in your June number of the RAINBOW on my article on the above subject in the number for May.

Mr. Moffitt has, I am sure quite unintentionally, misrepresented my general position. He supposes me to say that "during this life God puts all men on probation for endless life; and those who act according to their sense of right obtain it, whether they hear of the Lifegiver or not," and *that "therefore there is to be no probation for any man after this life."* Such an argument I would be ashamed to put forward. What I insisted on was that, since God here has given what He considers a sufficient probation to man, therefore He could not be accused of injustice if He should not see fit to give any further probation. Whether He would do so or not rested entirely with God, and is to be learned by us from His holy Word. My position is, that from that Word we learn that such further probation is not granted to man.

With respect to Mr. Moffitt's first question, whether "God does not put all other men on probation when He re-creates them," I do not know of any passage in the Bible where God is said to re-create all men. We are told that "*if any man be in Christ, he is a new creature,*" and similar expressions are elsewhere found; but as to all mankind being re-created, I am quite unaware of such a statement being in the Scriptures (2 Cor. v. 17; Col. iii. 10; Gal. vi. 13).

With respect to Mr. Moffitt's second question, I should suppose the reply to be that, wherever God imposes a responsibility, He gives strength to meet it. The striving of God's Spirit is not confined to His striving with believers. That Divine Spirit strove with all of the rebellious race of Israel (Acts vii. 51). I would not confine His striving to His striving with a covenant people, but would extend it beyond, so that even among nations that knew not of His personality and working, they who strove after the right and the true would receive a Divine assistance to enable them to succeed.

With respect to Mr. Moffitt's third question, I think Rom. ii. 7-12 will be found an answer to it. There we read of Gentiles, ignorant of the written law, yet striving after immortality, and evidently on their probation, since some of them receive approval and some condemnation at the hands of God.

With respect to Mr. Passmore's observations, as he has not yet concluded them, it becomes me to be very brief. He has expended upon me a considerable amount of "righteous indignation," but has not, that I can see, succeeded in overturning any of my positions.

He refers, in passing, to 1 Pet. iii. 18, iv. 6, as proving a "ministry of reconciliation among the dead." I would merely remind him that it is by no means conceded that the "spirits in prison"

are men at all. In the RAINBOW for 1879 he will see a paper from me showing that they are fallen angels—a view ably vindicated by the present Archdeacon of Dromore, Ireland, in the *Churchman* of this year, and generally held by the Early Fathers of the Church.

I hope very much that Mr. Passmore, in his promised paper, will give a plain and readily understood view of what he and others of his opinion hold on the subject of probation. I have given my view plainly. Let Mr. Passmore do the same. He does not appear to have so much as attempted it in his June letter in the RAINBOW.

With respect to Mr. Palm's letter, I certainly agree with him that, if the "promulgation of the Gospel" in a future state be absolutely determined in its effects by man's conduct in this life, this cannot be called a further probation. But between Mr. Palm's view and mine there is a gulf fixed which cannot be passed. I hold that all in the Hades state are dead, and so incapable of any kind of impression: Mr. Palm holds that they are alive, and so capable of the impressions of living men.

HENRY CONSTABLE.

DEAR SIR,

I am exceedingly sorry to have been prevented by unavoidable circumstances from forwarding you the continuation of my letter, somewhat replying to the article by Mr. Constable on the above subject which formed a part of your issue for May last, in time for your forthcoming number. I trust you will kindly grant me every indulgence as to space next month, and am, dear sir, yours faithfully,

T. H. PASSMORE.

4, *Palmeira Terrace,*
Hove, Brighton, June 20, 1887.

"MAN IN SOLUTION."

DEAR SIR,

This title of Mr. Starkey's paper in the May number sounds, methinks, not a little strangely. Solution is a chemical process which may be thus defined: "When a liquid is poured on a solid, and their mutual attraction is sufficiently powerful to overcome the cohesion of the solid, its particles are disunited, and combine with those of the fluid, and it (the solid) entirely disappears." Thus various solids, when dissolved in any liquid, are said to be *held in solution*, as salt in solution, soda in solution, sugar in solution, etc. But "man in solution" is indeed a novelty! a thing unheard of till now, unless we accept as true the poet's tale of "The Veiled Prophet," who was dissolved and wholly disappeared in a bath of nitric acid! Is this Mr. Starkey's meaning? Does man indeed thus disappear in some powerful solvent, and thus become "man in solution"? If not, the title of his paper is absurdly incorrect and misleading.

By the way, I perceive Mr. Starkey has quite settled the Apostle's uncertainty as to his state during his visions as recorded in 2 Cor. xii. 1-3. Paul twice says he himself could not tell "whether" he was "in the body, or out of the body." But Mr. Starkey both can and does tell, and that with all the emphasis of italics, that he was assuredly "in the body." "The ecstasies," he says (p. 224), "of the Prophet Daniel, and of the Apostles Peter, John, and Paul, were visions of the spirit within them, *while in the body* surely, and hence not apart from the brain." So, then, Mr. Starkey is wiser than the Apostle, and knows "surely" what Paul says he himself did not know! Well, we live to

the Romans, i., p. 256). According to Littré, this verb, *se dissoudre*, is to *be destroyed*. Would M. Godet attach to the term which he has employed a different signification? "The soul," says M. Godet elsewhere, "corrupts in its lusts." The propriety of the image demands that the corruption of the soul should issue in its dissolution. If M. Godet consulted the dictionary only, he would partake substantially in our mode of looking at the subject.

[The next section of Dr. Petavel's Reply will deal with "The Threatenings of Jesus."—E.W.]

THE *ANDOVER REVIEW* ON FUTURE PROBATION.

THE New York *Independent* of March 17 publishes an article by Professor George P. Fisher, on Future Probation and Foreign Missions, which is made the occasion for a lengthy editorial on the same general subject. Both articles are characterized by marked ability, and by a dignified and serious temper befitting the importance of the theme. Neither of these writers accepts the theory of a future probation for the heathen. But while Professor Fisher argues that the theory is permissible, since it conflicts with no evangelical doctrine and is not contradicted by Scripture, and that it is entirely harmless even in relation to missions, the writer of the editorial article argues that the theory is inadmissible because destitute of Scriptural support, and that it is dangerous because it weakens the motives to missionary effort and induces a false security on the part of the unconverted in Christendom. Professor Fisher's object is to advocate the appointment as missionaries of those who, being otherwise acceptable, adopt a theory of future probation for the unenlightened heathen. The object of the editor is to oppose such appointment.

The space devoted in a single issue of the *Independent* to

events, the thoroughness and calmness of the discussion are in refreshing contrast with the spiteful vituperation of recent attacks on Andover "speculators" by the editor, who only the week before had ranked the professors of Andover Seminary with absconding defaulters and the inmates of prisons.

We have now refrained for more than a year from discussions of future probation, except as our pleadings for the appointment of certain men as missionaries have involved incidental allusion to it. The theory has not been "vehemently urged" by us, for since our first statement of it we have done little more than to claim the right of ourselves and of others to hold it. The vehemence, we think, has been in the opposition, by which, much more than by our support, prominence has been thrust upon the hypothesis. We introduce the subject again, not, if we correctly understand our motives, to defend our own theory against a vigorous attack, but because an alternative theory is proposed which requires consideration, and because a conception of Christianity is presented with which we find it impossible to be satisfied. An opportunity is thus offered to show that the hypothesis of a Christian probation for all men, although it is not free from some difficulties, is associated with correct views of the fundamental facts and essential characteristics of the Gospel of Christ. We are ready to accept any other theory of God's dealings with the heathen, if it can be shown to be more consonant with the intrinsic character of the Gospel than that theory which from the first we have held provisionally, and not dogmatically. We trust we are not so committed to our theory that we should feel constrained to defend it at all hazards, and to attack every alternative theory. Thus far we have merely held that the hypothesis of a Christian probation for all men has more reasons in its favour and fewer objections against it than any other hypothesis which has been proposed.

The tendency to theorize on this subject proceeds from two considerations: One is the opinion generally held, until quite recently, that sinners can be saved only by faith in Christ; the other, the fact that a large proportion of sinners die without knowledge of Christ. The conclusion was accepted for a long time without much question, that the heathen, with few exceptions, pass at death into everlasting perdition. This conclusion, as Professor Fisher shows, is now almost entirely abandoned. "In this judgment," he says, "that numerous heathen, having no knowledge of Christianity, are saved, there seems to be a pretty general concurrence. Against it we hear no protest."

A theory which is stated by Professor Fisher, and defended at length in the editorial article, is, that sinners, at least among the heathen, can be saved without faith in Christ. There may be such "tempers of heart—penitence for sin, etc.—that God, mercifully, on the ground of the Atonement, extends pardon. In

other words, there is a preparation of heart to receive Christ if He were only known." The editor explains the theory in substantially the same terms: "What is needed, then, on his (man's) part to bring him again into fellowship with God is the re-establishment of the temper which he has lost, the germ of which is reverent submission, the fear of the Lord being always the beginning of wisdom. What is needed on God's part is that stupendous and gracious provision which is known as the Atonement, in consequence of which men turning to Him are treated by Him as if they had not departed from Him, while the universal moral order, otherwise threatened by such Divine remission of sins, is sustained." Professor Fisher admits that it is not easy to find definite proof-texts for this hypothesis, that Paul's teaching seems to exclude it, since he appears to hold that faith in Christ is necessary to salvation, and that the only argument for it is that it is "consonant with the character of God and the genius of the Gospel." He characterizes it as "an extra-Biblical opinion, depending for support mainly on views taken of the spirit and drift of the Gospel." He therefore holds it as a permissible opinion on a difficult problem. The editor goes farther, and argues that all men have sufficent knowledge of God to bring them into this temper of reverent submission, that nature gives enough knowledge of God for salvation from sin, that conscience is adequate, that Judaism was adequate, and, of course, that the Gospel is adequate. These revelations are not equally clear, but any of them is sufficient for salvation. "The one thing plainly appearing is that the Divine influence, in whatsoever measure exerted, under heathenism, Judaism, or Christianity, works consistently toward the production of that temper in men which will lead them to God in submission and worship." The theory is given completeness by the supposition that at the moment of death Christ is revealed to men in His glory, and that the vision gives permanence to the character already established, that he is "welcomed or repelled according to tendencies here established." It is even claimed that no one seriously doubts that according to the general evangelical conviction such vision of Christ is given and for such a purpose. The theory is explained with felicity of style, the impression of nature in its "shining vastness" and "calm majesty" is described with much beauty of thought, and the accusations of conscience creating the penances, sacrifices, priesthoods, and shrines of the religions of the world are graphically depicted. This hypothesis is presented as practically the only tenable theory relative to the destiny of those who do not have the knowledge of God in Christ. Unless the problem is considered insoluble, and if the heathen can have no opportunity except in this life, then we are to understand that all must accept the "implicit faith" theory. Professor Fisher accepts it because, on the whole, he finds it

more satisfactory to him than other theories, but he would not impose it on others. The *Independent* would apparently prescribe this opinion to all who do not take refuge in agnosticism, and we are not sure it would allow that refuge.

A theory which is adopted by so able thinkers cannot be destitute of support. Indeed, if personal authority could be decisive, we should be glad to submit to the opinion of those who seem so competent to judge. We have endeavoured, therefore, to estimate at their full value the reasons which favour this view.

It has the advantage of professing to vindicate the justice of God in condemning all men who die in their sins. If it is possible that even under the light of nature men can submit to God, then all who do not so submit are guilty before Him, and may justly be condemned and punished.

It has the advantage of giving a larger hope for those who do have the Gospel. Many who are not the avowed disciples of Christ may, unconsciously, under the influences of the Gospel, have that temper or disposition which is really Christian and which will come into exercise when Christ is more clearly known. This argument is urged in its favour by the editorial writer in the *Independent*. The advocates of future probation would assent to this view, since the problem on which that theory throws light is the condition of those who are not brought under the influences of the Gospel, directly or indirectly.

The theory has the advantage of making the most of such virtue as is found anywhere, and of holding that God will not condemn men of good moral disposition and humbleness of mind.

Its principal advantage is that it makes the earthly life decisive of the eternal destinies of men, and avoids all those evils which may accompany theories of probation after death. This consideration is of so much importance to many that they prefer to adopt any theory, however inadequately supported, which precludes future probation, rather than a theory, however reasonable, which encourages belief in opportunity of salvation after death.

But the theory is confronted by certain facts and considerations which cannot be ignored, and which must be estimated before the theory can be accepted.

It certainly lacks direct Scriptural support. We would not make the absence of specific passages supporting the view a sufficient reason for not adopting it. But an objection which is urged as fatal to the theory of a universal Christian probation must be equally cogent against any theory. Paul affirms, indeed, that God has not left himself without a witness in the works of His hand, so that idolatrous nations are inexcusable. But he is arguing that all men, now they have sinned, are incapable, by the light of nature, of saving themselves, and have hope only in

Christ. The representation of judgment, in the twenty-fifth chapter of Matthew, gives no clear intimation that at that time any will be present who have not had knowledge of Christ, but does teach plainly that men often serve Christ without knowing that they do so, and that the loudest professions are worthless in the absence of the Christian character and spirit. The passage can hardly be understood to mean that *only* those who never heard of Christ are saved, yet all on the right hand are described in the same way and as uttering the same surprised questions. Indeed, few passages have been more variously interpreted. No other passages are claimed in support of the theory. Professor Fisher admits that it has even less direct Scriptural evidence than the doctrine of infant salvation, for which he cites only the description of Christ blessing little children.

The language of the editor in which he criticises the theory of universal Christian probation may be used, substituting his view, against the hypothesis he advocates: "It seems to us a peremptory argument against it that even its advocates find only such faint and fragmentary traces of it in all the New Testament. If the Master knew that men could be saved by a humble and teachable temper of heart, it seems incredible that He should not have made it part of His teaching, instead of declaring that no man comes to the Father but by Him. If Paul or John knew anything about it, it certainly was a bold economy of truth not to state it. If Peter referred to it, it is amazing that he did it so enigmatically, and that he declared concerning Christ that there is no other name given under heaven amongst men whereby we must be saved. The fact of salvation without any knowledge of Christ has such infinite significance and is so related to man on the one hand and to God on the other, that we should certainly expect it to stand commanding and resplendent on the front of Scripture, and not to be concealed, like an angel hidden in a windowless closet, in the most obscure verse of all the Bible."

We do not find the passages in Peter the most obscure in the Bible. It is some of the interpretations which are obscure. We can, therefore, use the objection from lack of definite Scriptural support with as much pertinence against the submissive-temper-of-mind theory as the *Independent* puts into it against the future-probation theory.

We do not, however, consider this objection a serious one. We prefer to inquire if the theory is consonant with the character of God and with the spirit and drift of the Gospel. If it is, we should accept it, just as for similar reasons we accept the doctrines of Infant Salvation, the Trinity, and the Lord's Day, But the most serious difficulty we find is, that the theory seems to be out of keeping with the spirit of the Gospel, except so far as it encourages a large hope for sinful men.

It practically ignores the corrupting influence of sin, and the

moral helplessness which sin produces. If man had not sinned, then, under obscure revelations, he might have the right temper of heart. We could imagine some portions of the human race under the light of nature and of conscience only, some under Judaism, some under Christianity, and all obtaining a knowledge of God which should be preparatory to a higher knowledge. But here is the tremendous fact of sin, the fact which confronted Paul, the fact which confronts us to-day as we look out on the heathen world. All men are in the bondage of sin. If any are delivered from it and are renewed in the spirit of their minds, they are so few that the dark problem is unrelieved and unsolved. Men, as they are, are saved in any real sense and in appreciable numbers only by Christ. We do not deny that it is *possible* for men to turn to God even in their sins and without the Gospel, and this possibility may perhaps vindicate the justice of God in condemming them for remaining in their sins. But the testimony is overwhelming that the masses of heathen are corrupt, and that they show no signs of reverent submission to God. It may be true that missionaries not infrequently report heathen as truly desiring and searching for God, as the editorial article affirms; but the report always is that these are isolated exceptions, so that there are few if any more cases reported than there are missionaries reporting. Then, even if the justice of God is vindicated, are his Fatherhood and love vindicated? Will He allow millions of His children, whom He loves, to go down to eternal perdition without giving them that Gospel which alone has proved effective in renewing men in any appreciable numbers? Admitting all the instances which will be claimed, we have a strong feeling that the implicit-faith theory condemns the masses of heathendom to everlasting death. There is no reason to believe that great multitudes of heathen are so brought to the love of holiness that only the vision of Christ is needed to reveal the existence of holy character. We find a difficulty, then, with this theory because it rests on a bare possibility, seldom realized, which saves the justice of God in punishing the unrepentant, but fails entirely to vindicate his Fatherhood, since He gives to only a fraction of the race, thus far, the truth which has any wide effect for salvation.

The theory also labours in attempting to find a sufficient motive for salvation in nature and conscience. This we have already indicated in the observation offered above, that the bondage of sin is ignored. The moral development of men might advance under obscure revelations of God, if man were not a sinner. But the motives prove to be inadequate for actual men who are sinners.

And we are still more perplexed by the representations of Christianity itself, which minimize it as a motive power to bring men to God, and lay principal stress on it as an arrangement by

which God can pardon the penitent without endangering the universal moral order. We should agree with the opinion that God's willingness and even His power to pardon sinners is in consequence of the Atonement. We do not doubt that God's relations to men, even in the obscure revelations He makes, are other than they would be but for His purposes of love in Christ. That is, all His dealings with men are in accordance with His character, and not contrary to it. It is not impossible, we cheerfully agree, for God to pardon the sin of those who repent. He is able to pardon all who repent because He is the Father of our Lord Jesus Christ, and because He so loved the world that He gave His only Son to die for it and in it. But are the difficulties of our problem removed when it is seen that on God's part, by reason of atonement, nothing stands in the way of forgiveness? Is not the real difficulty this, that men without the Gospel do not repent, and that they do not repent because the efficient motives are absent? Is not the knowledge of God's love in Christ, of God as seeking men by the love and sacrifice of Christ, —the knowledge that God in Christ is a reconciled God—the motive which can induce repentance and lead men in reverent submission to God? The gospel saves men because it reveals God to them as the God of love, and not merely or chiefly because it removes obstacles to the exercise of forgiveness on God's part. God so loved the world that He gave His only begotten Son, that—the universal moral order may not be threatened by the forgiveness of sins?—whosoever *believeth on Him* should not perish but have everlasting life. Nature and conscience reveal God to sinners as the God of judgment, whom they fear. The Gospel reveals Him as the God of forgiving love, to whom they may go in penitence and trust. The Atonement is an indispensable condition to the pardon of sins, but so is repentance. God cannot pardon unless there is repentance. The obstacles on God's part are removed, it may be granted, by the sacrifice of Christ; but the obstacles on man's part are not removed unless he has knowledge of the love of God in Christ. If a man who is penitent fears that God cannot forgive him he may be pointed to Christ crucified; but how without the influence of the Gospel and the knowledge of God in Christ is he to become penitent? Paul does not say that when Gentiles have the penitent temper they will be pardoned because it is consistent for God, on the ground of atonement, to forgive. He says, Whosoever shall call on the name of the Lord shall be saved. How, then, shall they call on Him of whom they have not heard? We cannot linger to discuss the theory of atonement and salvation presented. We should argue that the Godward and manward relations of it cannot be separated, that its value for God largely consists in its power as a motive to repentance, that the Atonement has to do primarily with the reconciliation of God to His sinful child, rather

than with the maintenance of a "universal moral order;" but we must content ourselves now with showing that the Gospel which reveals God in Christ seeking men is the great motive power to bring men in penitence to God. It seems to us a fanciful notion that men are saved by means of a Gospel of which they have no knowledge whatever. That is not God's way. He brings men back to Him by revealing Himself to them in His real character. Other religions and the light of nature are not to be compared with Christianity, as if they differed from it only in degree. They contain some truth, but have no saving power. They incite men to seek after God, and are, therefore, in sharpest contrast with Christianity, which reveals God seeking men, and making known to them His real character.

We have difficulty in accepting the theory also, because it represents the vision of Christ at death as a mere testing of character, as if, when Christ is seen, every one shows what He really is, and nothing remains but the development of character which has been already determined. This phase of the theory seems to have been introduced because it is so obvious that there must be knowledge of Christ in order to holiness, and that all the germs of penitence and the tempers of heart conceivable could never bring men to their true estate apart from union with Christ. But the vision of Christ at death is represented as a testing rather than a motive power, in order to confine the work of salvation rigidly to this life. We will not deny that a clear vision of Christ is given to all men at death, although no Scripture can be cited to prove that death is so sudden an illumination, and no cogent reason can be adduced to show that spiritual knowledge is given to all men when they die, in a flash, rather than gradually; but we are by no means prepared to believe that the vision is only a testing and a judgment. We can only say that we have not so learned Christ.

The objections to the theory, then, are so serious that we are not persuaded to accept it. It does not appear to us to be consonant with the spirit and drift of the Gospel, but rather an ingenious attempt to construct an hypothesis under which it can be shown that men may be saved in this life without knowledge of the Gospel. At the best it establishes a possibility. It does not give any satisfactory explanation of the fact that the masses of heathendom are left without the motives which alone have proved sufficient in any appreciable degree for the moral and spiritual renewal of men. It attributes to nature and conscience a redeeming power which they are not found to possess for actual sinners. And it reduces the significance of the Gospel, by making it a governmental arrangement rather than the motive and power of a mutual reconciliation, by representing that its benefits may be obtained without knowledge of it, and by separating it thus from character and life.

We do not consider that this is a dangerous theory, except so far as it gives an inadequate conception of Christianity. We do not believe it would discourage efforts for the heathen, for the reason that it deals only with exceptional conditions. But if many are saved without the Gospel, as the advocates of the theory profess to believe, the motive to missions would be weakened. If great multitudes, if numerous heathen are saved without knowledge of Christ, it is better to leave the heathen nations as they are; for Christianity has saved comparatively few. If only a very few, as we believe, are renewed without the Gospel, the problem is not solved; for the very question is how God can leave the mass to perish. If many, as the advocates of the theory claim, are renewed without the Gospel, the theory "cuts the nerve of missions;" for the Gospel is not urgently needed. The theory may also lead men in Christendom to depend on tempers of heart rather than on faith in Christ. In a word, this theory is open to all the objections which are urged against the universality of Christian probation, and lacks that support from the spirit and drift of the Gospel which the hypothesis of a future probation claims.

The reasons we have formerly urged in favour of the hypothesis that those who do not know Christ in this life will know Him after death are very weighty, and need only, after the preceding observations, to be enumerated.

The hypothesis assumes that the whole world is lying in wickedness, as Paul taught and as the Church has always believed.

It finds that under nature and conscience men are not being saved in any considerable numbers.

It finds in the Gospel of Christ the only motives and influences under which men are actually renewed.

It finds that the Gospel has a universal character. Christ died for the world; tasted death for every man.

The conclusion is therefore reached that those who do not hear of the Gospel in this life will probably have knowledge of it in another life. With our present knowledge, which we admit is limited, it is not intelligible how otherwise the Gospel is of universal application.

With this theory agrees the constant teaching of the New Testament, that Christ is to judge the world, that is, that the final judgment is to be a Christian judgment. Christ will not, we believe, judge multitudes of men who never know Him till they know Him as their Judge. Our belief is that, whether or not it is just to condemn men who have not known God in Christ, as a matter of fact no one will be hopelessly condemned who has not heard of Christ.

The theory corresponds perfectly with the spirit and drift of the Gospel, in maintaining the universality of the Gospel and the

universality of Christian judgment. It is supported thus by the tenor of Scripture, if not by specific passages, although passages are not wanting which harmonize with it. It is enough in accepting, provisionally, a given solution of a perplexing problem that no Scripture can be cited against it. Professor Fisher says that the only passage employed to oppose the theory does not apply to it, and the editorial article refrains from the citation of a single opposing text. But it is urged that we might expect Scripture to be explicit and unmistakable if there is opportunity for salvation after death. We are content to reply, that if Scripture were "commanding and resplendent" on the subject there would be no discussion, for there would be no problem; that Scripture is nowhere "commanding and resplendent" in teaching that men can be saved without knowledge of Christ; and, in general, concerning all questions which are not directly answered in the Bible, if we are to think at all, we must reason and conclude in accordance with the principles and methods of the Gospel as they reveal the character of God.

The objection is urged that if efforts are now going forward in the intermediate state for the conversion of the heathen, the New Testament would encourage praying for the dead, but it nowhere hints that such prayer should be offered. The assumption on which this discussion proceeds sets aside the objection. Directions to pray for the dead would not be intelligible unless it were plainly taught that for some there is probation after death. Such directions would make an unmistakable doctrine of Scripture of that which we must now consider only a reasonable hypothesis. The objection really says, that the doctrine is not plainly taught in Scripture for this reason—that it is not plainly taught.

But it is not likely, even if the hypothesis of a universal Christian probation is correct, that men in this life would be urged to pray for the dead, because in Scripture our prayers are associated with our efforts, and the dead are out of reach of our influence. Effort and prayer are concentrated on present conditions. It would not be consonant with the Gospel to enjoin prayers for generations yet unborn, but theoretically there is no reason why prayer should not be efficacious in their behalf. It is not meant that we should be chiefly engrossed with affairs in which it is impossible for us to bear an active part. And therefore it is not consonant with the Gospel to push an hypothesis of probation for classes we cannot reach into the front of preaching or discussion, and to make it essential that one should or should not accept it.

The only argument against the theory is the fear, which is worthy of all respect, that it may weaken the motive of missions and induce carelessness on the part of some who do have the Gospel. As to the first result, it has not as yet appeared; but,

on the contrary, some of the most ardent supporters of the missionary service accept the hypothesis. There is no certainty that the future life would be more favourable than the present for accepting Christ, while there would be the disadvantage of habits formed during a life of sin; and no one can be so positive that there is opportunity of salvation after death as to trust all men to the possibility. The indifference of Universalists to the conversion of the heathen is not in point; for they are perfectly confident that all men will be saved, and they look on punishment as remedial. In justice to that denomination it should also be said that, as we are informed, active measures are on foot to organize a foreign missionary society, and that three young men have pledged themselves to the work.

As for the misuse of the theory by the unconverted in Christian lands, it should be said that no theory of a second probation is held, but only of a Christian probation; and it is due chiefly to persistent misrepresentation by some opponents of the theory that a wrong impression has gone abroad. Those who use the theory for their security are condemned out of their own mouths; for the hypothesis is, that there may be a future probation only for those who do not have the Gospel here. Men are no more likely to make an excuse of this theory than they are to seize on other pretexts for deferring repentance.

But as against these dangers is the greater danger of driving men into unbelief by representing God as an arbitrary Being, who deals unequally with His children, and who sends multitudes to destruction without giving them the Gospel, by which alone they can be saved. We are confident that a large part of current unbelief is due to just such representations of the character of God. We know that men, unvexed by theological assumptions, take it as a matter of course that God will not withhold from the degraded heathen the knowledge He gives to the Christian nations.

The editor of the *Independent*, and this is the only trivial paragraph in his articles, advises us to adopt a more sweeping theory if we wish relief for our burdened spirits. He asks why we do not adopt either the denial of essential evilness in sin, or the theory of ultimate salvation for all, intimating that on either of those suppositions all difficulties disappear. We reject those theories because they are based on erroneous views of character and responsibility, because they are unethical theories, and for various reasons besides. And the use of the theory of future probation is not relief for the spirit which is burdened because pain and penalty are in the world. Its use is to vindicate the character of God from the aspersion of inequality and arbitrariness in His dealings with men, to preserve in reality the universality of the Gospel of Christ, and to keep distinct the method

and motive in accordance with which men are turned from sin to God.

When it is asked why we do not leave the unenlightened heathen in the hands of God, since by the hypothesis we can do nothing for them, we answer that if we merely wished to relieve our minds of an unwelcome thought we should dismiss the subject in that way, but that the inquiry is important because it is involved with conceptions of the government and character of God and of His Gospel of salvation.

Men must think on this problem, which is so closely related to the justice and mercy of God, as the presentation of so elaborate a theory in the *Independent* proves. Of the alternatives presented we adopt that which seems to us to have the strongest reasons and the fewest objections. But, however the theory may be estimated by others in respect of reasonableness, we claim, in view of the motive which prompts it, and the honour it gives to Christ and His Gospel, the right to hold it in perfect consistency with the evangelical faith; and we claim that no one should be withheld from preaching the Gospel to the heathen because he believes that all heathen sooner or later will have knowledge of the Gospel.

PAUL'S TESTIMONY AT ATHENS.

Acts xvii. 16-34.

PAUL at Athens would be a very tempting theme for those with an eye to take in the situation. On the one hand the Apostle's natural endowments, his scholastic training, and his supernatural powers, and on the other his philosophic audience, the questions which agitated their minds, and their debasement as worshippers. Add to these the masterly manner in which Paul opens up his all-absorbing subject, and there are the materials of a picture rarely, if ever, exceeded in sublimity and power. It is not, however, Paul at Athens with which we have to do, as Paul's *testimony* at Athens is our present theme. In this testimony there are four chief items for consideration—forbearance, commandment, appointment, and assurance; and it is scarcely necessary to say that they are all Divine.

I.—Divine Forbearance.

"*The times of this ignorance God winked at*" (*overlooked*, R.V.).—According to the Apostle Paul, as well as the ancient Wisdom-Preacher, "To everything there is a season, and a time to every purpose under the heaven" (Eccl. iii. 1). "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save" (cause to live, Murdoch's translation of the Syriac) "them that believe" (1 Cor. i. 20, 21). These Athenians seem to have been a fair sample of the world which "by wisdom knew not God," and Paul opens his discourse accordingly: "Ye men of Athens, I perceive that in all things you are too superstitious, for as I passed by and beheld your devotions, I found an altar with this inscription, To THE UNKNOWN GOD; whom, therefore, you ignorantly worship, Him declare I unto you."

However much these philosophers may have known, and however great may have been the importance of what they knew, that which is of the highest importance—a knowledge of "the only true God"—they were entirely without. It is not, however, so much their ignorance with which we have to do here as the attitude of God towards them in it. On this point the Apostle is very explicit: "The times of this ignorance *God winked at*." On another occasion Paul was equally plain. At Lystra, when he had healed one who had been "a cripple from his mother's womb," the people shouted, "The Gods are come down to us in the likeness of men," and the priest of Jupiter "brought oxen and garlands unto the gates, and would have done sacrifice with the people." To prevent this idolatry Barnabas and Paul rent their clothes and ran in among the people, crying out: "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein; *who in times past suffered all nations to walk in their own ways*" (Acts xiv. 8-16). And what the Apostle testified in his proclamations he did not omit in his epistles: "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness *for the remission*" (*passing over*, R.V.) "*of sins that are past, through the forbearance of God*" (Rom. iii. 25). In the plan of God's dealings with man there are distinctly recognised "times" for human "ignorance," human folly, and human "sin"; and these are the times of God's "forbearance." This is distinctly acknowledged by inspired teachers. These times are utilized as a preliminary stage to the development of man's ultimate dignity and glory. There is need here, however, for caution and discrimination. It is one thing to permit sin, and an altogether different thing to originate it. For wise and gracious purposes, in perfect harmony with His absolute holiness, God has permitted sin and all its concomitants; but that in no sense, nor in any degree, makes Him its author. When created "the first man" was placed under a plainly expressed law; he was free to obey it, and free also to disobey it; he disobeyed it, and that disobedience was his own, not God's act.

them a greater depth in the truth spoken by our Lord, "Salvation is of the Jews." It may suggest to us how strictly true it is to say with the Apostle Paul, "Theirs are the covenants" (Rom. ix. 4). It may hint to us that it was a real disability for Gentiles to be "of strangers from the covenants the promise" (Eph. ii. 12). It may lead us into a spirit of deeper sympathy with our Lord and his Apostles in their manifest lingering over the lost sheep of the house of Israel. It may perhaps let us more fully into the sacred secret of God's dispensational ways. And finally, when we have learned more adequately to esteem the calling of Gentiles to be fellow-heirs with Jews on the especial platform of the Church, it may instruct us as to what it is we are justified in expecting in the forthshining of the Kingdom. In any case we could not take promises that did not belong to us; our rightful place is our best place; in being perfectly candid in dealing with the promises of others, we keep close to the *bonâ-fide* meaning of Scripture, and the promises that clearly belong to us can be the more confidently held as truly our own.

GOD.

We come somewhat to know God by the study of His *power*, *wisdom*, and *love*. The following extract furnishes an example of the truths crowded upon the first page of the grammar of His *power*, a volume set now before us as a commencing study, prior to our eternal investigation of the text-books, and succeeding treatises of ever increasing extension, which lie behind. Such example should produce no greater effect upon our imagination, than should a single brief glance at the open Bible or the cross of Christ upon our mind or heart. For the immensity of each attribute is infinite, and, accordingly, all three are of level equality; and the *wisdom* and the *love* find in the Scriptures and on the mound of Calvary initial representation of not less but, because of its concentration, more potent intensity, than does the *power* in the revelations of science concerning the universe. Let us beware lest we lower, within our own intellect and that of our fellows, the exalted conception of Itself to which the Word of God would have us uprise, John v. 39; 2 Tim. iii. 15-17; 2 Pet. i. 19-21, etc.; or attempt to lessen the totality of result eventually to be attained by the attractive force of the dying Conqueror of death John xii. 32; Rom. v. 18; Heb. ii. 9.

T. H. Passmore.

Distance of the Stars.—The parallactic motion of stars has been demonstrated by the Rev. Dr. Pritchard, of Oxford, under a process of making the stars photograph their position, perfected by himself. The The star 61 Cygni is found to vary its relative angular distance from four others around it in the course of six months to the amount of four-tenths of a second of arc, and hence the distance of this star in Cygnus from the earth is calculated at fifty millions of millions of miles. Yet it is apparently the nearest to us of all the bodies in space outside our own planetary system.—*Daily Telegraph*, June 22nd, 1887.

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CORRESPONDENCE.

"PROBATION AFTER THIS LIFE."

(*Continued from "Correspondence" in "The Rainbow" for June last.*)

TO THE EDITOR OF "THE RAINBOW."

DEAR SIR,

The revolting tenet, which I intimated should herein, divested of all argumentative concealments, find outspoken description; and which is forcibly annexed by Mr. Constable to the present or later creed of the entire community of his "opponents," may be thus nakedly set forth :—

Against our whole race has there been throughout recorded the sentence of death; not only on account of individual iniquity—"the soul that sinneth, it shall die," and "all have sinned;" but also because of the transgression of Eden, "for in Adam," who "became a living soul" Gen. ii. 7; 1 Cor. xv. 45, "all die" (*i.e.*, the souls of which they consist resolve into the Active or Spiritual, and passive or material Elements, of Whose combination they had become, though all but infinitely differing in attributes and property from Either Constituent, the "fearful and wondrous" but mortal *results*, and cease for awhile to be, Ps. civ. 29; cxlvi. 4—even until *re-"formation"* shall once more call them into existence at *resurrection* 1 Kings xvii. 22; John xi. 44; etc., never again to experience dissolution as to the repentant and justified righteous, Luke xx. 36; John vi. 50; xi. 26; 1 Thess. iv. 15, 16; Rev. xx. 4, 6; etc.; but *a second time* to undergo disjunction—and that of an everlasting persistence—as to the hardened and condemned wicked, Rev. xx. 5, 11-15; Matt. x. 28; 1 Thess. i. 9). To a certain exact proportion (which doubtless finds, equally with every other reality capable of numerical expression, definite reference within that true Compendium of all the sciences, the Sacred Volume, *Wisdom xi. 20*) of the souls of men has there been ever since the fall of our first parents, and is there now still being so clearly made known both the nature and grounds of their impending doom, and (typically or directly) the character, efficacy, and contingent stipulation of the divine provision for its avoidance, that there has eventuated, with regard to the refusal or otherwise of this alone mode of salvation, *an absolute decision*, which remained unaltered up to the moment of dissolution. Of this innumerable company, a great host, forming one part, "*being drawn*" *by* "*the Father*" (John vi. 44, 45, 65; etc.; etc.; and I rejoice in contributing towards the supply of the "*sad need*" which Mr. Constable so much deplores—see the close of his xviiith section), has "come unto the Son" of its own free will and choice; and, *by glad acceptance* of the benefits to be procured, or that have been already purchased by His perfect obedience and atoning sacrifice, conjoined with a trusting faith therein, has fulfilled the one conditional requirement laid down, and has consequently at once entered into pardon, and peace, and realisation of life. Such part, it is on all hands agreed, did within this present state complete its probationary trial, and is now at rest in the spirit land.[1]

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Those constituting the remaining subdivision (and to its vast aggregate every dispensation will be found to have contributed a definite portion), however, have *voluntarily* succumbed to the double influence of the "desperate wickedness" of their own "imaginations" and "hearts" Gen. vi. 5; Jer. xvii. 9, and of "the snare of the devil," 1 Tim. iii. 7; vi. 9; 2 Tim. ii. 25, 26; and, continuously "opposing themselves" to, and, indeed, vigorously "*striving against*" Is. xlv. 9; Jer. l. 24 "*the strivings of God's Spirit*" Gen. vi. 3; Col. i. 29 (towards their "newness of heart" and "of birth" Ezek. xi. 19-21; xxxvi. 25-27; John iii. 3-8), have thus by such determined "resistance" Acts vii. 51-53; Rom. xiii. 1, 2; 2 Tim. iii. 8, no less than by their words and deeds of veiled or open enmity Rom. viii. 6, 7; James iv. 4, displayed before the Omniscient Deity Job xxxiv. 21; Ps. xi. 4-7; xxxiii. 13-15; Prov. v. 21; xv. 3; Heb. iv. 13 *their deliberate "refusal"* Prov. i. 24-33; Is. i. 20; Jer. v. 3; Zech. vii. 11-14; Heb. xii. 25-29 of His offer of merciful absolution and—*in the present æon more than* Rom. ii. 4; xi. 22; Eph. ii. 7; Tit. ii. 4—*complete* acceptance through the merits of A Substitutionary Sacrifice, Ps. l. 5; Eph. v. 2; Heb. ix. 26.

Each individual member of this mass of rebellious humanity *has committed* (no article, 1 John v. 16) "*sin unto death*" (how can the doctrine of no future probation be maintained for an instant in the presence of the apostle's declaration in verse 17, that "*there is sin not unto death*"?)—*has "blasphemed,"* or "*spoken*" ("*the mouth speaketh* out of the abundance of *the heart*," and so every man "shall be justified or condemned *by his words*") "*against the Holy Spirit*," which crime "shall not be forgiven, neither in this age, nor in that which is to come," Matt. xii. 31-37.

("Every sin and blasphemy shall be forgiven unto men"—even if they "speak a word against the Son of Man"—except the unpardonable guilt specially indicated; and the construction of the Saviour's language *plainly* implies — albeit commentators strive to minimise its large and evident inferential meaning, by asserting the last clause of verse 32 to be a mere Hebraism, found also in the Talmud, and simply signifying "*never*" — *that such "forgiveness" may be extended even within "the age which is to come,"* that is, in "the age" preceding the judgment, or in the Millennium, during which pardon to the dead of general offences will be still possible. Surely Mr. Constable cannot reconcile with such teaching as this, his on *every* ground untenable theories of non-activity and non-occurrence of repentance in the intermediate state! And the clause in question is susceptible of interpretation bearing a yet deeper import; for who will deny that the Redeemer may have referred, not only *to its non-remission*, but also *to the perpetration* of the special iniquity as alike pertaining to the age which is to come? A little thought will show that, if such added sense were intended, *this passage alone doubly*

(as reflecting light upon such connected subjects) of preaching and atonement performed by the Saviour in the under-world, has been developed and enlarged into an Article, which it is purposed shall appear in the next number. Considerate attention thereto, on the part, more especially, of Mr. Constable and of every reader of "The Rainbow" who agrees (or who *is tending* towards concurrence) with him in opinion and belief on these all-important matters, is earnestly desired by the writer.

negatives all Mr. Constable's stated opinions concerning *the unconsciousness* of the under-world, by indirectly revealing that therein, from the first advent to the last judgment, *both will sin have been enacted, and penitence, leading to forgiveness, experienced.*)

For, since it is revealed that the persistently wicked dead shall not "rise" and "live again" as "souls" "until the thousand years shall be finished," nor until the final tribunal shall have been prepared, Rev. xx. 5, 11-15; and inasmuch as "the Son of Man" declared that "he who *denies* Him before *men*" (whether he and they be in the condition of "soul" or of "spirit"), and who *shall not come to* "confess in Him before *men*" (whether he and they be in the condition of "soul" or of "spirit"), "shall be denied in the presence of the angels of God" Luke xii. 8-10, we are enabled clearly to perceive *the character* of unpardonable sin—even permanent "resistance" to the gracious warnings and invitations of the Holy Spirit, and resolute "refusal" to entertain His urgent promptings, and acknowledge "that Jesus is the Christ," 1 John ii. 22, 23; iv. 2, 3.

Such "age-abiding sin" Mark iii. 28-30, constituting in its inner committal, no less than in its outward development "blasphemy against the Holy Ghost" and "denial of the Son"[1]—this fatal (because to the end perseveringly continuous) act of "abomination" Prov. xv. 9; xvi. 5; Rev. xxi. 27 will be laid to the charge of every "lost soul" Matt. xvi. 26; Mark viii. 36; Luke ix. 35; and "*œonial destruction* from the Presence of the Lord" "in Gehenna" (of "both soul and body," but not of "spirit," Matt. x. 28; Mark ix. 43-48; Dan. vii. 11; Rev. xiv. 9-11, 15; xix. 20; xx. 10; xxi. 8) shall become its tremendous consequence, 2 Thess. i. 8, 9; 1 Tim. vi. 9; Heb. x. 39; 2 Pet. iii. 7. Not only will such of these definitively uncontrite "souls of men" Ezek. xxviii. 13; Rev. xviii. 13 as dwelt on the earth in the times of "the *First* Covenant" Heb. ix. 15 have "*received* a just recompense of reward for every transgression and disobedience of the stedfast word," or "fire of law," that was given "unto ordinances

[1] Matt. xv. 19; Mark vii. 22; Acts xiii. 45; xviii. 6; Rom. ii. 24; 2 Tim. iii. 2; James ii. 7; 1 Pet. iv. 14 (?); Rev. xiii. 1, 5, 6; xvi. 9, 11, 21; xvii. 3: Matt. x. 33; Acts iii. 13, 14; 2 Tim. ii. 12; Tit. i. 16; 2 Pet. ii. 1; Jude 4; Rev. ii. 13; iii. 8.—The sayings of the Scribes and Pharisees concerning Christ—"He hath an unclean spirit," and "This man doth not cast out demons, except by Beelzebul the prince of the demons" evidenced forth their guilt of but *a single form* of this "eternal sin," which, *though one in essence*, is capable of great variety of external manifestation.—Mark the heinous nature of this crime of "blasphemy against the Holy Spirit" as exemplified by the fact, that even "*Michael the archangel* durst not bring" even "against *the devil* a railing judgment," or, literally, "judgment of *blasphemy*," Jude 9; and see also 2 Pet. ii. 11.—Yet note carefully the recorded truths that the great apostle *St. Paul* "was before *a blasphemer*," and "strove to make *others* blaspheme," Acts xxvi. 11; but that nevertheless "*he* obtained mercy, because he did it *ignorantly* in unbelief" (no marvel that he wrote as in 1 Cor. xv. 8-10 and in Eph. iii. 8, and after the manner of the four verses which follow his confession in 1 Tim. i. 13!): also that the great apostle *St. Peter* thrice *denied* the Lord Jesus during *the one night* of His trial and desertion, Matt. xxvi. 69-75, 56; Mark xiv. 66-72, 50; Luke xxii. 54-62; John xviii. 15-18, 25-27, 8, 9; but we have abundant evidence (although *he himself* leaves on record no allusion whatever to his awful fall) that *he* repented, and was forgiven. And observe particularly that both St. Paul and St. Peter, each subsequently to his own exceeding grievous and specially branded sin, did come to continue in "*confession of the Son of Man before men*" (see above).

of," or "spoken through" "ten thousands," even "*many* thousands of angels," Heb. ii. 1-4; Deut. xxxiii. 2; Ps. lxviii. 17; Acts vii. 53; Gal. iii. 19; not only will such of them as shall have here lived during the periods of "the *New* Covenant" have *failed to "escape"* Heb. ii. 3; Luke xxi. 36; Acts xvi. 27; xix. 16; Rom. ii. 3; 2 Cor. xi. 33; 1 Thess. v. 3 the penalties of *"neglecting"* (Heb. ii. 3; viii. 9; Matt. xxii. 5; 1 Tim. iv. 14; 2 Pet. i. 12: it is of the highest possible consequence, towards our clearer cognizance of *the varying nature and duration of these comparative and proximate penalties*, that we attentively consider *the whole context* of every other New Testament use of each of the verbs "*escape*" and "*neglect*"; and that, in estimating the amount of significance residing in their *conjunctive* employment in Heb. ii. 3, we collectively take into account their several thus ascertained meanings and references in the numerous passages cited above) "so great salvation," "which at the first began to be spoken through *the Lord*," being afterwards preached without intermission by a "called" ministry, "God bearing witness" thereto "with distributions of *the Holy Ghost*"; but they shall *also* "*receive*," and *likewise fail to "escape"* that "sorer punishment," which will consist in "a fierce jealousy of flaming and consuming fire, that shall *devour* the adversaries," "*whose end is* to be burned," Heb. x. 26-31; xii. 29; vi. 4-8; 2 Thess. i. 8; Mal. iv. 1; Matt. iii. 12; xiii. 30, 40-42; xxv. 41.

And the terrible realisation of this "certain fearful expectation of judgment" in the commencement of the process of their "abolition," awaits *all* these "written down of old" and "appointed vessels of wrath (perfected," or "preparedly framed," or "joined together unto destruction," Rom. ix. 21, 22; 1 Pet. ii. 8; Jude 4; 1 Thess. v. 9; and see for examples of the use of the word "fitted," Heb. xiii. 21; x. 5; xi. 3; Matt. iv. 21), save "the beast, and with him the false prophet" (for "*they twain* shall be cast alive into the" just established "lake of fire that burneth with brimstone" *at "the Epiphany of the Lord's Presence*, by Which and by the Breath of His Mouth they shall be brought to nought and consumed," Rev. xix. 19-21; 2 Thess. ii. 8, 9; and we further read that, "when the thousand years shall be finished" and "*Satan*" also shall be "cast into" this place of "torment," they shall herein be still existing, and that with him they will herein *continue* to have "their part," and to be "tormented day and night, for the ages of the ages" that will lie beyond, Rev. xx. 10; xxi. 8; etc.: the punishment of *the second and third* persons of the blasphemous trinity will thus begin 1,000 years before that of *its first person* with "his angels" Matt. xxv. 41, and of the whole number of the finally condemned among mankind, Rev. xx. 4-6, 11-15), in the "appointed" Acts xvii. 31; Rom. ii. 16; xiv. 10 "day of judgment and perdition of ungodly men"—that *further* great "day of the Lord" or "day of God, in the which the heavens shall pass away, the elements be dissolved, and the earth and the works that are therein be discovered and burned up," 2 Pet. iii. 8-13; Rev. xx. 11-15.

Thus do the statements, of a character either direct or indirect, which are discoverable on almost every page of the verbally inspired Word of God, enable us to reach *clear and positive conclusions* with respect to the last end in extinction

of "*both the souls and the bodies*" of the *finally* unrepentant wicked. (And in the Article to which reference is made in a preceding foot-note, I have strenuously endeavoured to set forth, though in necessarily concentrated form, somewhat of that which I conceive to have been plainly revealed by the sacred Scriptures concerning the terminal conditions pertaining to their *spirits*. And I firmly maintain that the attentive study of these same far future conditions —which subject, it would seem, has been hitherto almost completely ignored—in conjunction with close investigation into the divinely declared nature of man's constitution, cannot fail to result in a perfect and not otherwise attainable solution of the great problem which is under constant and anxious discussion in so many christian minds, and which may be briefly enunciated as follows—To understandingly reconcile with each other those two of the main and leading truths of the Holy Book, both of which do undeniably find therein exceeding frequent and full proclamation and often *conjunctive* expression, and which consist in the future actuality of *the utter and endless destruction*, or, "the breaking with a double breach" Jer. xvii. 18 *of the lost* 2 Chron. xxxvi. 16; Job xxi. 30; Ps. xvi. 4; xxxvii. 38; lii. 5; xcii. 7; cxlv. 20; Prov. xiii. 13; xxix. 1; Matt. vii. 13, 19, 27; Luke iii. 9; vi. 49; John xv. 6; Phil. iii. 19; 2 Thess. i. 9; 1 Tim. vi. 9; 2 Pet. ii. 1; iii. 7, 16, etc., and yet of *the ultimate salvation of the whole world*, John i. 29; iv. 42; xii. 47; Rom. v. 12-21; 1 Tim. iv. 10; Heb. ix. 27, 28; 1 John iv. 14, etc.)

Though all these shall have been granted, whether in this or in the next state of being, *abundant knowledge* of the threatened punishment by eternal *death* of their inherited and personal *guilt*, and of the contingent offer of *pardon* and never-ending *life* through the Saviour (for upon "*every man* that cometh into the world" doth shine the True Light *at some period* of his probation, John i. 9, 4; viii. 12; ix. 5, 39; xii. 35, 36, 46; Matt. iv. 16; Luke ii. 30-32; Acts xiii. 47; Is. ix. 2; xlii. 6, 7; xlix. 6; lx. 3), yet will they, each one, "*refusing* to have God in their knowledge," "have *rejected* knowledge," and "have said unto God," ("Who willeth that all men should be saved, and come to the knowledge of the truth"), "*Depart* from us; for *we desire not* the knowledge of Thy ways," Rom. i. 28; Hos. iv. 6; Job xxi. 14; xxii. 17; 1 Tim. ii. 4.

Perhaps no other circumscribed passage of Scripture so wondrously epitomises, while yet freely opening out the divine teaching concerning so many grand themes of vital moment, as does John iii. 16-21; and I would earnestly commend to Mr. Constable and to those who think with him its renewed and prolonged examination. Herein, besides making disclosures of transcendent importance relative to other and infinite topics, does the Redeemer instruct us regarding the two-fold nature of salvation, its world-embracing comprehensiveness, *the universality of the supply of "the Light" of knowledge, and the reasonable ground on which some are condemned.*—"Whosoever believeth on Him doth *not* perish, but hath eternal life. *He that believeth not hath been judged already*"—and yet "God sent the Son that *the world* should be saved through Him. Light is come into *the world*," and of necessity shall have illumined every man; for "the love of men

for the darkness," and "their hatred of the Light" (*Which reveals "the Son of God"*), and their *refusal* "to come to the Light" (Which *is* Christ Himself, see the texts quoted above), and "to believe on His Name," together form the basis of "the judgment" or "condemnation."

It is, then, incontestably evident that, since *at some time or other* every individual member of our race, in order that he may be rewarded or judged in accordance with *his persistent choice*, is to be brought under the saving or damning influence (Ps. lxix. 22-28; Is. vi. 9, 10; xxix. 10-12; viii. 14; Matt. xi. 6; xiii. 11-15; xxi. 42-44; Mark iv. 12, 25; xii. 10; Luke ii. 34; viii. 10, 18; xx. 17; John vi. 60-66; ix. 39; xii. 40; Acts iv. 11; xxviii. 26, 27; Rom. ix. 32, 33; xi. 7, 10; 1 Cor. i. 18, 23; ii. 14; *2 Cor. ii. 15, 16*; iii. 13-16; Gal v. 11; 1 Pet. ii. 4, 7, 8) of this knowledge, in such manner and to such extent as shall result in his *decision* to accept or to reject Jesus as his Saviour, he accordingly must and will be effectually reached thereby in the *intermediate* state, should he continue in *unwitting ignorance or neglectful indifference* during the whole of his *primal* existence. And this deduction becomes afresh endorsed by each successive examination of the Holy Spirit's Writings; for, from their beginning to their end, is it fully and freely announced by the nevertheless Prescient and Electing God (Matt. xx. 16; xxii. 14; xxiv. 22, 24, 31; Mark xiii. 20, 22, 27; Luke xviii. 7; Acts ix. 15; Rom. viii. 28-33; ix. 11; xi. 2, 5, 7, 28; xvi. 13; Col. iii. 12; 1 Thess. i. 4; 2 Tim. ii. 10; Tit. i. 1; *1 Pet. i. 2*; ii. 9; 2 Pet. i. 10; Jude 4; Rev. xvii. 14; John vi. 44, 65), that *upon a deliberate act of the conscious intelligence of every human being has his everlasting destiny been caused to depend*, Gen. iv. 6, 7; Ex. xx. 4-6; Deut. v. 8-10; Is. i. 16-20; xliii; lv; Matt. xi. 28-30; Mark xvi. 16; John iii. 36; vii. 37-39; xx. 31; Acts xiii. 38-41; xv. 6-11; xvi. 30-33; Rev. xxi. 6; xxii. 17; and all remaining portions of the Bible.

Therefore is it that we find (inclusively) "the gospel was to be preached to *the whole creation*," Mark xvi. 15—"in *all creation under heaven*," Col. i. 23—"in *all the world*," or "*inhabited earth*," ver. 6; Matt. xxiv. 14; and consequent on this same vast fact was it that (divisionally) "*the dead* did hear the voice of the Son of God," John v. 25 (notwithstanding all that Mr. Constable now asserts to the contrary as he again and again reiterates his former assertions, that those who have "died," and who shall "die," have ever since remained, and will remain until their "resurrection," equally with those who "have fallen" and who shall "fall asleep," in a profound slumber of total insensibility; thus contradicting the assumption of their active consciousness, and so of their ability *to* "*hear*" and *to* "*believe*," conveyed by that after declaration of Jesus, and by its context—"he that believeth on Me, *though he should be dead*, yet shall he live," John xi. 25). Who "in Spirit went and preached EVEN *unto the spirits in prison*" 1 Pet. iii. 19, 20 (*these antediluvians* are here specially named, it would seem, although the apostle's reference doubtless fulfils many other divine purposes the discussion of which cannot here be attempted, because of their exceeding "disobedience aforetime;" which being coupled, as was the case with exceptionally

favourable and prolonged opportunities of repentance under the faithful and fervent "preaching of righteousness" by Noah Heb. xi. 7; 2 Pet. ii. 5; Gen. vi and vii, was thereby aggravated to near the extremest limit capable of being reached by human iniquity: and it is maintained that, on these accounts, we are intended to infer that these old world spirits receive allusion in this place *as representatives of all the so far unrepentant "dead,"* that were confined in the great "prison-house" Is. xlii. 7 below at the time of the Lord's descent thereinto; while it is further and very strongly contended, and on the like accounts, that we should also deduce *from the very particularity of their mention*, the immeasurably important truth of the extension, both at that period and subsequently, of the benefits derivable from the preaching of Christ and of His then and there established ministry 1 Pet. iv. 6 to all other and less notable sinners, whose "spirits" had been and would yet be incarcerated within that same *now opened* "prison-house" Is. xlii. 7; lxi. 1; Luke iv. 18; Is. xxii. 22; Rev. iii. 7; and notice that the *contrary* characteristic is predicated of the Antichrist, Is. xiv. 17); and that, when "Jesus had gone into heaven" 1 Pet. iii. 22, "the good tidings" became still and unceasingly "proclaimed" chap. iv. 5, 6 (the aorist should be here rendered, as also in Col. i. 23; Tit. ii. 11; Rom. x. 18 and Ps. xix. 4, in accordance with its own proper signification of *continuity* as to action or suffering, which brings it into relation with *the present and the future* no less than with the past; and observe that *the present tense* is employed in *verse 6* of Col. i) not only to "*all*" the quick," but "*also* to *all*" — for the Greek article, the presence of which would denote limitation, is not here introduced — "the dead," by an ever enlarging "*episcopate*" Acts xx. 28; 1 Pet. ii. 12, *25* (similar to that He had established among the living; but consisting, like to the hearers, of human *spirits* temporarily in combination with new material—see the Article to which reference is made in the first foot-note of this letter) of His Own primary institution, appointment, and ordination during the time of their merciful "*visitation*," Luke xix. 44; whose perpetual delivery of His gracious message, "bringing" "promise" of the "endless" "salvation" and "life" of their again to be constituted "*souls*" 1 Tim. iv. 8; Tit. ii. 11; Heb. vii. 16 (dependent upon their *decisive* acceptance of Himself as their Substitute and "Preserver" by their repentance and faith, John iii. 18-21; xii. 46-48; 1 Pet. iii. 21: 2 Cor. v. 21; Heb. ix. 26-28; 1 Pet. iii. 18; Rom. v. 6: Job vii. 20; 1 Thess. v. 23: Acts xx. 21; 2 Pet. iii. 9; John iii. 16, 17: 1 Tim. ii. 4-6), should become attended, throughout the long course of their always multiplying ministrations Prov. xxvii. 20; xxx. 15, 16; Hab. ii. 5, with successful results analogous to those, which, in fulfilment of the just inference from His repeated prophecy, had accompanied "the preaching" of their "Master," John v. 25; xi. 25.

A superficial examination of that most wondrous portion of St. Paul's Epistle to the Romans contained in chapters ix, x, and xi, wherein, although writing more especially to Gentile converts, he turns a second time to the discussion (resuming the line of thought followed throughout chapters iii and iv) of the whole history, from first to last,

of "his brethren" "the people of God," *now* mingling with his arguments the expression of the feelings of his heart, confessedly reveals *no very manifest* allusions "to *them that were dead*." But, coming closely to the text, and bearing in remembrance that his particular theme temporarily consists in "the salvation of *all Israel*" chap. xi. 26, 32; x. 1, 16, 19, it is impossible to avoid the conviction which straightway begins to steal over the mind, that concealed beneath the surface of his reasoning lie abundant living references to "*the dead*" of "the family of the house and seed of Jacob," Jer. xxxiii. 19-26; xxxi. 1, 37; Ps. xcviii. 3; cxv. 12; cxxxv. 19. And it should never be forgotten, in studiously considering the speeches or any section of the letters of the great apostle, that he had been "caught up even to the third heaven," and had also been "snatched away *into* PARADISE" 2 Cor. xii. 1-4, that provisional habitation on the road to glory; wherein without doubt he had beheld reposing in "Abraham's Bosom" the whole happy assemblage of his "departed" "kinsmen according to the flesh," who, "having obtained attestation through the faith," had passed into the underworld prior to the bestowal of his "visions and revelations." And the discovery granted us by the Omniscient Teacher in Luke xvi. 19-31 of certain conditions and relative orderings of the domains beneath, warrants us in assuming that the gaze of the transported apostle would assuredly have become directed downwards across the "great gulf," even if during a brief period only; and that he would have been enabled to realise the probationary or the "tormented" existence of all otherwise classed human spirits (John v. 25; xi. 25; 1 Pet. iii. 19; iv. 6; Luke xvi. 23, 28; Matt. iv. 24) in the far off "land of darkness and of the shadow of death" Job x. 21, 22; Is. ix. 2, or in the also distant region of "anguish" and "sorrow," Luke xvi. 24, 25; ii. 48 (particularly mark, in the above two sets of quotations from the Gospels of Sts. Luke and Matthew, the respective use of the same words in the Greek to denote like feelings of "torment" and of "sorrow" experienced by such widely dissimilar individuals, and under such largely varying circumstances and states of being).

And here, without even concluding my remarks on St. Paul's references (as I conceive) in these three chapters to "the preaching to the dead," concerning which our Lord and St. Peter so plainly inform us, I am compelled very unwillingly for the present to pause, having indeed overstepped already, I fear, the generously enlarged boundaries that were to have restricted this communication. Before bringing to a close all I further desire to advance under the "disclaimers" of which my first division, as stated in your number for last June, was to consist; I have yet (after resumption of the subject left unfinished above), among other matters, to place in a still stronger light of Scripture statement the nature of that grievous and *decisive* sin "against the Holy Ghost," which shall have included "the denial of the Son of Man," and the punishment of which will involve "the destruction in Gehenna of both the souls and the bodies" of all the finally lost, by every one of whom it will have been committed, either in *this* state of existence, or in that which shall immediately follow.

Having discussed the character

of the guilt of the heathen, and that of the iniquity of the faithless who under all dispensations shall have been favoured with higher knowledge than their comparatively, but *far from totally* ignorant fellow-men, Rom. i. 18 to ii. 16; and having opened up the not obscure occasions that have induced Mr. Constable to charge "*all* his opponents," who perceive that the Bible reveals additional probation after this life for a vast but definite number of our race, with *necessarily* holding beliefs manifestly opposed to all inspired teaching and repugnant to our common sense; I shall proceed, in repudiating the ultra opinions attributed to us, and the modes of argument adopted by Mr. Constable in order to prove our heretical tendency and conclusions, to indicate that at which I have already more than hinted, viz., the special characteristic I understand to be revealed as distinguishing those to whom a future probation will be denied, from those to whom it will be afforded.

The simple answer to Mr. Constable's "reminder" for my own notice, and which forms a part of his letter to yourself finding insertion in your number for this month, will receive most fitting attention in my pleading to the second count of his indictment against his "opponents."

I trust you will suffer me to address you from time to time, until I have completed the systematic reply to Mr. Constable's recent article in your pages, which I design therein likewise to place on record. For I by no means stand alone in *the strong opinion* that his exceedingly regrettable doctrine of the negation of Hadean consciousness now again advanced, no less than his, happily, unprovable opinion concerning future probation, should on no account be allowed to pass unchallenged wherever (of necessity in conjunction) they become entitled.

I am, Dear Sir,
Yours faithfully,
T. H. PASSMORE.

4 Palmeira Terrace, Hove, Brighton, July, 1887.

DEAR MR. EDITOR,

Referring to what your respected contributor writes in July RAINBOW in reply to my questions touching his article on "Probation after this Life," if there has been any misapprehension of his position I certainly regret it. That, however, might have been easily avoided had Mr. Constable stated his position and presented his proof. He now states his position thus:—"What I insisted on was that, since God has given what He considers a sufficient probation to man, therefore He could not be accused of injustice if He should not see fit to give any further probation." That statement is plain enough. But it begins with a *mere assumption*, in favour of which not one jot of evidence has as yet been presented. It is by no means self-evident that God has given, or ever intended to give, in this life what He considers a sufficient "probation" to all men. That is the very point *denied* by many, and it is for Mr. Constable to *prove it*. It would be easy to follow Mr. Constable's example, and say what "I would have been ashamed to put forward." Only that would not assist us in this inquiry, and therefore I keep it to myself at present. What I wish to point out now is that my questions have not been answered, and the subject has been involved

[illegible] Mr. Constable refers to [illegible] Mr. Constable refers to

2. And Mr. Constable refers to [illegible] Mr. Constable refers to

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LITERATURE.

Jewish Strains from the Prophetic Lyre, or Exposition of the Second Psalm. By [illegible], Editor of "Silver Morn and Prophetic Voice." London: Partridge.

An exposition based on sound principles; recognising what ought to be obvious, that the burden of this striking inspired composition is the question: Who is to be earth's king, Christ or Antichrist? and holding out the prospect that the enthronement of Messiah in the earthly Jerusalem shall inaugurate the Millennial reign, and then, not before, the nations of the ends of the earth shall become the manifest and available possession of Him whose right it is. The exposition before us is printed in the form of a neat little book, suited for the pocket, and its author speaks of a succession of similar productions on other Psalms. The idea is so good, and the effort before us so far promising, as to embolden us to offer a suggestion or two in the direction of improvement, whether in reissuing this exposition or in following it with others.

In the first place, the flourish in the title is a mistake. If people want an exposition of the second Psalm, they will buy it for that simply, without any gush in the title; besides which this is only one "strain" from the prophetic lyre. In the next place, the sacred text should have been set forth in full, before the exposition, for constant reference; as a small thing like this can be slipped in a pocket and held in a hand that cannot hold a Bible as well; and even a good textualist may not always be able to recall a verse by a mere numbered allusion to it. In the third place, after the sacred text and before the detailed exposition should have been given an exegetical epitome of the whole Psalm in a few decisive sentences indicative of the principles to be worked out, and suggesting links of connection between couplets and stanzas—whose existence the printer should be instructed to exhibit. For, in the fourth place, if this were done the exposition could be shortened by one-third to advantage. Then, in the fifth and last place, there are slovenlinesses and errors which in another edition should be carefully expurgated. We had marked some of these for notice, but space does not allow us to specify them. We think, however, that we should not be doing our duty to prophetic students if we did not take occasion from the *animus* against the "masses" which is betrayed on p. 18, to utter a word of warning against this sort of onesideness, which is also short-sightedness. An unreasoning dread of the *Vox populi* runs the risk of playing into the hands of Satan's coming Autocrat. Besides, look at the very text before you:—

> Why do the nations rage,
> And the peoples imagine a vain thing?
> The KINGS of the earth set themselves,
> And their RULERS take counsel together.

It would seem, then, that it is quite as foolish to put overmuch confidence in princes as in peoples.

is that further on (Heb. xii. 24) the blood of the New Covenant should be spoken of as "speaking blood." "But ye are come . . . . to Jesus, the Mediator of a New Covenant, and to the blood of sprinkling, that speaketh better than that of Abel." "The blood of sprinkling" is sacrificial blood, sprinkled first on the altar, and then on the people, and speaking in both ways the language put into it by the appointment of God's grace. God Himself gave a voice to the blood which was sprinkled on His altar:—"The soul" (*nephesh*) "of the flesh is in the blood; and I have given it to you upon the altar, to make atonement for your souls (*naphshotheikem*); for, as for the blood, it makes atonement by means of the soul (*bannephesh*)." (Lev. xvii. 11: rendered after Kürtz, Bähr, Keil, Delitzsch, and others). It was this Divine appointment of substitution which gave the altar-blood a voice, which said: "Soul covereth, shieldeth, delivereth soul; for thus hast Thou, O Jehovah, in Thy wise and holy love ordained. Accept the sacrifice which Thou hast appointed, by means of which we now draw nigh unto Thee." From the lower altar we rise to the heavenly, and think of the unspeakably nobler offering made thereupon. Jesus "pours out His soul unto death," and Jehovah "makes that soul an offering for sin" (Is. liii. 10, 12) —and shall *that* soul not SPEAK? Who can translate into words its mighty plea? We may answer that question by asking another: Who can form a proper estimate of the worth of that soul in God's sight? For our parts we can well believe that its surrender unto God in sacrifice has opened up man's way to life eternal, and can humbly attest that when it reaches the conscience it speaks sweet and effectual peace. "Speaking" thus, it surely speaks something "better" than the blood of Abel. His blood cried unto God for punishment upon the murderer; but even in that cry was heard another and tenderer voice—a voice which spoke of the exceeding preciousness of human life in the Creator's eyes, and of His faithful watching over the helpless and the wronged. We are thus enabled the better to understand how eloquently this "blood of sprinkling" speaks. For if Abel was a martyr for righteousness' sake, so was the Christ; and if Abel's blood cried out for punishment on him who shed it, even so would the Christ's blood have cried, but for the other fact, that God gave it on the heavenly altar to be a propitiation for the sins of men. The infinite sacredness which would have given it voice for vengeance, had it been the blood of a martyr and nothing more, went to intensify its expressiveness when turned into a plea for mercy as the blood of the great propitiation. And so finally we discover something of the depth of meaning in the words of the same writer to the Hebrews, when in his beautiful invocation (xiii. 20) he exclaims: "Now the God of peace, who led up from the dead the great Shepherd of the sheep with blood of an eternal covenant, even our Lord Jesus, make you

perfect in every good thing to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ; to whom be the glory for ever and ever. Amen." Up from a deeper abyss than the Red Sea did God lead up the Good Shepherd, when He raised Him from the dead. He led Him up "WITH BLOOD of an everlasting covenant"; raised Him by virtue of it; the Shepherd of the sheep, so to speak, bearing in His hand the whole product and virtue of His own blood, as blood of a covenant of peace which, based on such a ratification, should stand good for ever. Truly God, when revealed as thus bringing the Firstborn of many sons to glory, is revealed as Himself a God of mercy and a "God of peace."

THE KNOWLEDGE OF CHRIST NECESSARY TO SALVATION.

AS an illustration of the workings of error in its effort to combat unfolding truths, we give here some utterances of a prominent "orthodox" minister of this city—Rev. W. R. Mackey—regarding a future probation for the heathen. He claimed there could be no possible object in giving the heathen a future probation, because, he asserts, *they have all had* a knowledge of Christ; even those who lived and died long before Jesus came into the world had, he claims, a saving knowledge of Christ. In explanation of this seemingly insane statement, he said, as reported in the *Pittsburgh Times*:

"The *real* Christ (that is, the incarnation of God's character) has been in the heart of every man in every time and land who has loved truth and helped his fellow-men. Every heathen who has so lived goes to heaven, *because* he belongs to heaven, and can't go anywhere else. He has not known Christ as He came in Galilee, but he has known and loved the *real* Christ, though he never heard His human name."

This serves to illustrate the fact that men professedly the servants of Christ and the truth are so prejudiced against the Bible and its teaching of "a ransom for all, to be testified in due time" (1 Tim. ii. 6), and so prejudiced in favour of their own theories, that, when the two come in conflict, they do not hesitate to make a cipher of the man Christ Jesus and His work of redemption, in order to support their own ideas. No one would think it worth while to ask this man, who represents one of the leading denominations, whether he believes that men were redeemed by the precious blood of Christ. We all know that his answer, to fit his theory expressed above, would be, No, the blood of the historic Christ was nothing; it is contrary to advanced thought to suppose that the actual death of the historic Christ did any good, except as an extreme example which none should follow, but which all should admire.

We fancy that we hear him continue (much in the strain of one of our Exchanges) to *explain away* the teaching of Jesus and the Apostles relative to the value of the precious blood wherewith our Lord bought us, made reconciliation for iniquity, and passed over our sins, bearing

their penalty on our behalf—saying: The blood of Christ which is of any value is the blood or life of the Christ principle; the vital principle of righteousness is the cleansing power which makes us acceptable with God—if there is a God other than the God principle of Good.

Alas! where do men land when they throw overboard the God-given compass, and attempt to steer by their own wisdom? And tenfold is the responsibility of such a one who presumes to be a teacher of others, leading away the sheep from the true Shepherd whom he claims to represent. By-and-by some now following their teaching will awake to the fact that the shepherds whom they liberally paid led them away from the fold.—From *Zion's Watch Tower*.

LIFE'S STORMS ARE PASSING.

THE storm has broken, and the heavy blast
That stifled morn's free breath, and shook its dew,
Is dying into sunshine, and the last
Dull cloud has vanished from yon arch of blue.

I know it is but for a day; the war
Must soon be waged again 'twixt earth and heaven;
Another tempest will arise to mar
The tranquil beauty of the fragrant even.

And yet I joy as storm on storm awakes;—
Not that I love the uproar or the gloom;
But in each tempest over earth that breaks
I count one fewer outburst yet to come.

No groan Creation heaves is heaved in vain,
Nor e'er shall be repeated. It is done;
Once heaved, it never shall be heaved again;
Earth's pangs and throes are lessening one by one.

So falls the stroke of sorrow, and so springs
Strange joy and comfort from the very grief,
Even to the weariest sufferer; so brings
Each heavy burden its own sweet relief.

One cross the less remains for me to bear;
Already borne is that of yesterday;
That of to-day shall no to-morrow share;
To-morrow's with itself shall pass away.

That which is added to the troubled past
Is taken from the future, whose sad store
Grows less and less each day, till soon the last
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The storm that yesterday ploughed up the sea
Is buried now beneath its level blue;
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"high" day of the Passover Feast AND the day of the preparation of the Sabbath, John xix. 31; Mark xv. 42; and see below)—did repair, in order that He might confirm *the faith* of His now *sensibly* to be redeemed ones of the old dispensation times, even while they were remaining "*out of the flesh*," by granting them *the actual sight and perception* of Himself (consider Job. xix. 25-27, and the uses of the preposition "*min*"; and many passages in this relation in the Psalms and elsewhere).

And into this tranquil place of blissful further "waiting for adoption, the redemption of the body," is it revealed that the Son of Man did proceed "*in Spirit*," NOT on *the Friday* as is commonly believed, but at some moment on the day of *the preparation of the Passover* or *the Thursday*, between the rending by Himself of the Heart of God at "about" its ninth, and the end of its twelfth hour, Luke xxiii. 43. At the termination of this latter began *the Feast* of the Passover or the *second* day of unleavened bread, Matt. xxvi. 17; Mark xiv. 12; Luke xxii. 7, *and also another preparation day* (which has ever been universally confounded with the day of the preparation of *the Passover;* and this mingling of these two so frequently mentioned days is chiefly responsible for the birth and maintenance of the widespread error as to the exact day of Christ's death), or that of *the Sabbath;* for in the year of the crucifixion such "*Feast*" (or the *fifteenth* day of Nisan, "between the two evenings," *i.e.*, from sunset to sunset—*the Lamb was slain and eaten* on the evening and night *which ushered in and formed portions of* the *fourteenth* day of this first month, Numb. ix. 3; xxviii. 16, 17; Ex. xii; vi, etc.: a remarkably clear proof of the rectitude of the argument herein advanced, that the Sabbath and all other days *were divinely reckoned to be initiated by the closing darkness of the preceding day*, is afforded by Lev. xxiii. 26-32; and let this text be long pondered as bearing *largely* upon the question of *probation beyond this life*, and, indeed, also upon *the more intimate history of the greater Day of Atonement itself*, whereon became *completely* laid the foundation of our salvation) fell to be observed on *Friday* (see John xix. 31 in the Greek, and the quotation therefrom above; and study the final chapters of each gospel), whereon, *but a very little while before dusk* (mark that on the full incidence of the brief twilight it would have been considered that the next day, or *the Sabbath*, had "*dawned*," Luke xxiii. 54; and to such attained commencement of *the first day of the week* reference is made in Matt. xxviii. 1: but Luke xxiv. 1 and Mark xvi. 2 relate to the "*early* dawn" of Sunday, "*when the sun was risen*," and John xx. 1 tells of a special visit to the tomb paid by Mary Magdalene *alone* at a still *earlier* hour, "*while it was yet dark*"; see below, as to the supreme importance, towards the elucidation of certain deep and vast truths, of the close consideration of the various movements and acts of "*the women*," and of the exact periods of their occurrence), "*when the gates of Jerusalem began to be dark before the Sabbath*" Neh. xiii. 19, and at *the conclusion* of the merciful enactment of 1 Pet. iii. 19, the Sacred Body of the Saviour, That during the just past evening, night, morning, and afternoon, had received the reverent and loving care of Joseph and Nicodemus, was enclosed in the sight of "the women" within the sepulchre by the "exceeding great stone," Lev. xvi. 22 becoming by Jesus *in* "*Soul*" thereafter antitypically accomplished (see the note to my letter in the number of THE RAINBOW for June last.)

It is essential that peculiar and earnest regard be rendered to the *fully* recorded *times and order* of the events of our Lord's passion, and of those of His subsequent atoning work within (preceded *first*, be it recognised, by His revelation of Himself "*in Spirit*" to the habiters of "*Paradise*" on the very day of His crucifixion, Luke xxiii. 43; and *second*, by "His preaching to the spirits *in prison*" on the day of *the Feast* of the Passover, prior to the reunion of His Spirit with His Body, when It had at last, ere the Sabbath "began," been hidden within the "new tomb"), and resurrection from out of the under-world (and here *vicariously in* "*Soul*," ON THE SABBATH DAY, did the Redeemer, conditioned like to *our* else doomed though resurrected souls, in order that, being *still* "*found in fashion as a Man*" Phil. ii. 5-8, He might become completely identified with all that which would have been—had we, indeed, come into existence *at all*—sufferingly experienced by ourselves apart from the accomplishment of His substitutionary "*sacrifice*," and from our saving trust in His thus finished work—here did "He pass under all the billows and waves of God" the Father, "the waters compassing Him about, *even to the Soul*," Jonah ii. 3, 5; Ps. lxxxviii. 6, 7; here "in the lowest pit, in darkness, in the deeps," did "He bear the sins of many"; here did "He *become a curse* for us," and was "*made to be sin* on our behalf, Who knew no sin"; and here at length did "*His Soul make an offering of Himself for sin*," Gal. iii. 13; 2 Cor. v. 21; Is. liii. 12, 10: observe the precision of historical sequence maintained throughout Isaiah's comprehensive prophecy, and also in its closing summary, in chap. liii; and especially notice the suggestive clause of ver. 10, "when . . . . . , *He shall see His seed*;"—did not this happen in its due proportion within the regions of the dead before the conquering Saviour's return to the surface of the earth?), if we desire to solemnly investigate *the subject of* AFTER-PROBATION, upon which so much light becomes thrown (when the guidance of the Holy Ghost has been implored) by minute attention to every detail granted us concerning the Redeemer's sacrificial progress. But such consideration must most certainly be joined, in order to the satisfying and assured discovery of some of these larger truths respecting the future of our race, with the fullest reception (the mind being emptied of all alien theories suggested to or devised by the human brain) of God's Own plain teaching with regard to the original CONSTITUTION OF MAN, and to its analytical and synthetical history from first to last.

The following *very positive* DECLARATIONS of the Atoning "Word" of God "made Flesh"—"For as Jonas" (to whose book, accordingly, let us no less frequently refer than to "the Law of Moses," or to "the Psalms," or to the writings of "all the" other "prophets" Luke xxiv. 27, 44, as we meditate on the awful and hidden wonders of the expiatory work belonging to this mysterious period) "was *three* days and *three* nights in the belly of the whale; so shall the Son of Man be *three* days and *three* nights" (not *two* days and *two* nights, as is everywhere practically affirmed) "in the heart of the earth," Matt. *xii. 40;* xxvi. 61; xxvii. 40, *63;* Mark *viii. 31;* xiv. 58; xv. 29; *Luke xxiv. 21;* John ii. 19; Jonah i. 17:—

"The hour cometh, and now is, when *the dead* shall hear the voice of the Son of God; and they that hear shall" (not yet "come forth" ver. 29, but) "live" (John v. 25, *hearing*; vi. 40, seeing):—and—"he

that believeth on Me, *though he should be dead*" (like as was Lazarus) "yet shall he live" (xi. 25):—

as well as *the very frequent* ASSERTIONS throughout the Scriptures, *of a nature both direct and indirect*, to the effect that *soul is man*, and *man is soul* (for *whenever*—such rule meeting with no exception whatsoever, as is readily provable—inspiration employs the term "*soul*," *the entire personalities* of the speakers, or of those whom they address, or of those concerning whom they treat, are either present, or are evidently intended to be included);—

that at *its* dissolution *he* separates into *its* primary constituents, or spirit and body (see Eccles. xii. 7; Numb. xvi. 22; xxvii. 16; Job xxxiv. 14; Is. xlii. 5; lvii. 16; Zech. xii. 1; Heb. xii. 9; Gen. xxv. 8, 17; xxxv. 29; xlix. 33; Acts vii. 59-viii. 1; etc.; etc.; and with reverent awe take note of Matt. xxvii. 50: Mark xv. 37, 39; John xix. 30, and of the expiring utterance of the God-Man recorded in Luke xxiii. 46); which, after an interval varying in duration, of active, and happy or miserable consciousness on the part of the spirit (that has first returned to God, and has then again received from him separate and recognisable identity by means of new and temporary material association, Luke xvi. 19-31; 1 Sam. xxviii. 7-25; Job iv. 12-21; Is. xiv. 9-21; Ezek. xxx. 17-32; without which latter, since the Deity ordains that only Himself shall subsist as Abstract and Essential Spirit Matt. xi. 27; Luke x. 22; John i. 18; vi. 46; 1 Tim. i. 17; vi. 16; Heb. xi. 27; 1 John iv. 12: John xii. 45; xiv. 6-11; Col. i. 15; Heb. i. 3, such identity would obviously be impossible; here *reason*, by virtue of God's vast endowment and *distinct* tutelage, becomes able to inform us *truly and convincingly*; and here therefore, as in every similar instance, *is revelation silent*, study Rom. i. 18-32), and of divinely superintended retention of *latent and seed-like vitality*, bequeathed to it by the spirit at its departure, on the part of the body 1 Cor. xv. 35-58, shall once more enter into combination at *his* resurrection, Rev. xi. 11; Exek. xxxvii. 1-14;—

that the so "restored souls" (Ps. xxiii. 3) of "*them that have done good*," now all over glorious, shall straightway (*i.e.*, from the time of "*the Presence*" of Jesus, and again from that of "the *first* resurrection," which comes to pass just *before* the millennium) enter upon the full fruition of enjoyment of the "eternal life" they had come to possess when they first "believed God" (John v. 28, 29, 24; Rom. ii. 1-16; but *not* Matt. xxv. 46, which refers to *a judgment*, not to *a resurrection*, of "all the" then existing "nations," happening soon after "the consummation" of this present "age," and having relation to their treatment of "the people of God");—

that, on the other hand, the re-constructed souls—likewise products of the reunion of spirit and body—of "*them that have practised ill*" shall without delay (*i.e.*, from the period of the *second* resurrection and the *last* judgment, which take place *after* the millennium) become the subjects of a process of punishment in "the lake of fire, which is the *second* death" Rev. xxi. 8, and which shall be *itself* "abolished," 1 Cor. xv. 26;—

that such punishment (not *the process* thereof, which endures but for "the ages of the ages") is of an *everlasting* character, because it shall know neither alleviation nor cessation, but shall terminate in a *second* disruption, and, accordingly, in a *second* reduction to non-existence of the

thus lost souls; and because that such souls *can never again be found*, since one of their components, or the body, upon the continuance of which, or, rather, of its contained germinal principle, has been made to depend the possibility of renewed *soul*-life, shall like and after themselves, but prior to the "abolition" of "Gehenna" 1 Cor. xv. 26, be in every case utterly and "eternally destroyed" (Matt. x. 28; *very specially* notice the order of reference—"*soul and body*"—in this all-consequential but much neglected passage, which is one of the divine keys—the seven times employed language of Ps. cx. 1; and St. Paul's comprehensive verse 25 of 1 Cor. xv, which, in the *masculine*, like Eph. i. 22 in the *neuter* gender, bears added relation to "enemies" of a race other than and of a period prior to that of Adam; constituting the other two—that fit every ward of the three locks affixed to the door of the aggregate of such inspired statements—not to mention *the numberless inferences* which it is evidently designed we should become enabled without hesitancy to draw therefrom, and of which this just cited text from the first gospel induces to *the chief example*—as individually and with varied diction tell out the *last* end of the rebellious wicked);—

and finally, that the thus freed spirits of these "eternally destroyed" (because perseveringly inimical) ones shall most certainly *again* "return unto God Who gave them," and shall be then by Him *enduringly* and *recognisably* incorporated *yet once again* with material other than that which had entered into the composition of their now "perished *bodies*" (but not *positively* other than that which had entered into the composition of their temporary investiture during the *intermediate* state; which, possibly, may have been preserved by God for a *second* employment in a more highly organised condition), and, accordingly, into that of their now "perished *souls*": for we read concerning these spirits that, in possession of necessarily—because they answer to their *collective* designation—re-established identity, and consequently having been *yet once more* "given" forth from Himself by God (into combination with *substance* new to them, or that had pertained to their intermediate condition; since without relation to matter no creature, for the reason stated above, can separately exist; and it is well to bear always in mind that, however rarefied and ethereal may be any particular base, and however exceptionally potential may be the Active Principle Which energises it, yet must matter ever retain its properties of form and limitation, *unless or until* it eventually becomes absorbed, together with the creature life of which it is the instrument, into the Deity, Who, speaking by His Word, declares that "He is *the last*" as well as "the first," "*the end*" as well as "the beginning," Rev. i. 11, 17; ii. 8; xxi. 6; xxii. 13; Is. xli. 4; xliv. 6; xlviii. 12), they shall come to constitute, in common with "*all*" the rest of "the Lord's *enemies*" belonging to the Satanic race (the account of whose origin on "the sixth day" is presented to us in Gen. i. 26-31—*where only, because of their subsequent change of state*, is the term "*man*" applied to them, albeit the holy angels, who, however, have retained their primal formation, oftentimes receive this appellation—; and the veil obscuring whose history is not infrequently lifted by the revealed Word, as, in its due order, we attentively peruse It), "THE FOOTSTOOL OF HIS FEET," *which will be situate within His "house" and "assembly," and "fastened to His throne"* (refer to 1 Cor. xv. 24-28; Eph. i. 3-23; etc.; 1 Pet. 3, 22:

2 Chron. ix. 16-19; James ii. 2, 3; and also *particularly* to Ps. cx. 1, which verse embodies for the Old Testament, while, *outside St. Paul's epistles*, its oft quotations embody for the New, the nearest approach to the full and exultant declarations of that great apostle of the Gentiles, in such passages as those cited above, regarding the absolute universality and completeness of the victories eventually to be achieved by the *altogether* triumphant Conqueror—victories concerning which Sts. John, James, and Jude were not inspired to make revelation; see an attempt, as yet unfinished, to open out this grand subject of *finality* in its relation to *the structure* of the New Testament, in the numbers of THE RAINBOW issued from November 1886 to April last inclusive, under my viith. Note to prior Articles on "The Fourth Empire," etc., etc.):

such *third* and ultimate *separative act* of the Adorable Father with respect to these spirits of the lost that, by reason of the first and second deaths, will have *twice* returned to Him since His initiation of the souls into the composition of which they had entered, and such their *terminal constitution* will have been rendered manifestly compatible with the divine attribute of inflexible justice, by heretofore latent and mysterious, but always resident virtues now to arise out of the voluntary "*obedience*" and "*sacrifice*" of the Son; in proof whereof *research* may be invited into *the underlying allusions* and *profound significance* of such passages as the following—Phil. ii. 5-11; Heb. v. 7 to vi. 8; ix. 23-28 and x. 10-13, 26-31, wherein we find the perfect "*obedience*" and all-sufficient "*sacrifice*" of "Christ Jesus" affirmed to be presently inductive, not only of "the putting away of *sin*," but also of the at last *willing* and *visible* subjection of unceasingly hostile *sinners*; for, after witnessing with the eye of faith the experience by these "*His enemies*" of "*eternal judgment*" and of "*a jealousy of fire which shall devour the adversaries*," it is given us *again* by the divine animus of the inspired phraseology to behold *them*, so invested as that their proper identity of *spirit (though not of the "destroyed soul and body")* becomes readily discoverable, in part performance of the blessed function of sustaining the feet of the Saviour:

and let it be intently observed, how that to Christ's "*obedience unto death*," prior to His "high exaltation," *St. Paul* makes traceable that into the midst of the performance of which he had been projected, viz., the *far future* "genuflexion of *all* in heaven, on earth, and of the world below;" and the crowning "confession by *every* tongue that Jesus is Lord, to the glory of God the Father;"—

also that *the Author of the Epistle to the Hebrews* would appear (humanly speaking) to have only refrained from proceeding to a revelation of a *similar* character, on account of the supervention and continuance of "dulness of hearing" in the case of those whom he addressed (see chap. v. 10-11); for, having stated that "Christ *learned obedience by the things which He suffered*," and that, "being made perfect, He became *unto all them that obey Him* the cause of eternal *salvation*," there happens a sudden cessation of the divine outflow regarding *the subjects* of such redemption; but nevertheless we can clearly discern, by the almost immediate references to "*eternal judgment*" and to "the land nigh unto *a curse*" because "it beareth thorns and thistles, *whose end is to be burned*," that *more widely extended and merciful benefits*, to be yet evolved from this same "*obedience*," were about to have been freely indicated;—

and again, that in the *further* portions of this Epistle quoted above, all of which make mention of "*the sacrifice* of the Body of Christ, offered by Himself once for all to bear the sins of many" ("many" being placed in apposition with *all* "*men*, unto whom it is appointed once to die") "in perpetuity," this "*offering* of Jesus," though closely connected with "*judgment*," and "*punishment*," and even "*vengeance*," is *also* associated not alone with "*salvation*," but likewise with "*the making of His enemies the footstool of His feet*:"

by means of *these considerations and beliefs* arising out of the inspired Word, *and of these alone*, does there become effected, within the mind of the constant and contemplative student of the Writings of God, *complete and perfect reconciliation* between two *seemingly opposed* classes of passages, each of which appears to some to be ever increasing both in number, and in certainty and variety of statement; the one predicating *the* "*fiery*" *punishment in* "*Gehenna*" for "*the ages of the ages*," ending in *the* "*eternal destruction*" of their "*soul and body*," of those belonging to our race who determinedly reject the offer of mercy through Christ; and the other alleging *the* "*salvation*" and "*life*" of "*the whole world*," as the eventual results of "the Saviour's propitiation for its sins:"

at the very outset of the recorded history of our race a "holy prophet" (Luke i. 70; Acts iii. 21) divulges the secret of *the constitution of man*—that "*he became a living soul*," having been "formed of the dust of the ground," and there having been "breathed by God into his nostrils the Breath of the Spirit of Lives" (Gen. ii. 7; vii. 22); and in the *New* Testament this truth receives designed, and so *needful* endorsement of its authority by the citation of St. Paul (1 Cor. xv. 45); but very few, if any, appropriate these sayings in the satisfying fulness of their divine force and simplicity, nearly all thinkers persisting in searching the Bible and science for revelation and knowledge concerning *the soul*, as if it were *an entity altogether apart from the spirit and the body*; instead of fixedly regarding *the whole man*, whether in this or in his resurrection investment, when they would behold *the actual lineaments* of the object of their quest:—

until the present century many anatomists were accustomed to affirm, that the soul resided during this life within the modicum of gritty substance or earthy matter contained by the pineal gland (a very small, soft, and heart-shaped structure in the centre of the brain); and the hypothetical conclusion at which they had arrived, devoid though it was of any reasonable arguments wherefrom to derive even fictitious support, may well be said to put to shame *the less than no creed* which is the doubtful property of modern theologians, who seem, as they discuss "the proper study of mankind," or "*man*" as he is and as he will be, to evidence themselves "in wandering mazes lost;" for certain of these divines allude to *the soul and spirit* as if they were mere synonyms employed by the Creator to designate a some*where* underlying and indefinable some*thing*, material or vaguely otherwise, that (without further or new corporeal endowment, even if the entity be essentially spiritual!) leaves the body for awhile at dissolution, and is conveyed to Hades or to a far-off Heaven, being capable of unclothed and separate existence in a condition of either sleep or activity; while others allow the spirit *to be distinct in essence* from the soul, but remain confused as to their individual functions and properties, as to their relative location in or distribution throughout

the body, as to their dual lodgment and state, and the modes of their preservation hereafter when divided further from each other than was the case within the body, and as to the time or times, circumstances, and manner of their return to their old, but re-organised habitation:

but the constitution, dissolution, and subsequent history of the soul of man and of its component parts, become *truly and only* understood and realised, and to a greater or less extent, according to the amount of readiness with which the student receives the abounding and *orderly* instructions of the Book of God respecting these stupendous subjects, without departing from the plain and evident meanings of its diction, and without losing hold of its preceding statements as he advances in its perusal; and it is submitted that the outline interpretation herein contained, and which in its entirety does not appear to have been elsewhere put forth, will not fail to acquire, if it be applied to every portion of the Scriptures (and chiefly to such passages thereof as treat of the intermediate condition *and its probationary experiences*, of the subsequent resurrection, and of the final disjunction of the *souls*, and thereafter perceivable subjection to the Lord Jesus in their re-clothed *spirits*, of the persistent wicked), positive and full and lasting confirmation within every unprejudiced mind; and that such convinced intelligence will thenceforth increasingly recognise the importance of the power such interpretation will be found to possess, towards the settlement of not a few much ventilated questions as to the future of mankind:

now the Holy Spirit communicates knowledge progressively and cumulatively, and it was evidently designed that *the study* of the Bible, whether backward in Hebrew or forward in the majority of other languages, should begin at its commencement in Genesis, and not from its termination in the Apocalypse; and that even the manner of its *occasional perusal* should be conducted under the governance of order, and of the golden precept of the apostle, 2 Pet. i. 20; consequently an unbroken stream of revelation with reference to the life and death of Adam's kind, both in the present and in the future, is made to flow onward from Gen. ii. 7 in continually deepening and widening volume; and it is not until we are sailing, with the memory retentive, over the profundities of the New Testament, that the sounding-line discovers the separate localities of man's spirit after his dissolution; and that we come to take in, as we scan the horizon, the vast extent of the truths that God *once* receives, and then, apart from its former body, continues the identity of the spirit of *the saved soul;* but that He *twice* receives, and *each time*, apart from their original or their resurrected bodies, but not unquestionably apart from the material pertaining to their intermediate condition in Hades, continues the identity of the spirits of *the lost*, whose increasingly rebellious souls shall at last become "*twice dead*" Jude 12, expiating their "excuseless" (Rom. i. 20; ii. 1) sin in their "destruction" by the "consuming fire" [*not* that the foul pollution of the universe by the accumulated guilt of the sinner's whole existence—intensified as is that guilt, to a degree which passes and will for ever remain beyond the compass of our understanding, by his rejection of the Saviour's offer and of all that it includes—*can become removed by his* "*abolition*," which but deprives him of the ability of heaping up *added* defilement and of spreading *further* contamination; and it is contended that the re-appear-

ance, in a position of willing and possibly not silent subjection, of his erewhile destroyed identity, and its continual maintenance before the immediate presence of the awful holiness of God, and within the ken of all creation, shall eternally testify to the infinite sufficiency and power of the Lamb's atoning blood, which has accomplished the cleansing process:

and this bestowed and evident individuality of the altogether newly-garbed—unless their clothing during the intermediate state shall have been preserved by the Deity, in order that, altered and elaborated in form and structure, it might come to be worn by them *a second time*—spirits of the lost, besides bearing witness, in common with the manifested soul-life "*in the heavenlies*" of the Church who long since shall have become indissolubly united to her Lord, and with that of the rest of the redeemed *in the now* "*righteous*" *heaven and earth*, to the efficacy of the Redeemer's blood in purifying the whole "house of the Father and the many mansions therein" from the noisome effluvia of the iniquity of our race, *also* certifies to the grand truth, that *mitigation* of the punishment justly due to the souls into the composition of which they themselves had entered has formed *another* result of the atonement of Christ: for had they not, though "knowing God," yet by their "ungodliness and unrighteousness" practically refused acceptance of "*the life*" purchased for "*the world*" at no less a cost than the sacrifice of *the Son* of God, Rom. i. 18-23; John vi. 51?—had they not, when, *on* the earth or *under* the earth, *the gospel* was preached to them, contemptuously and defiantly, and animated by hate and enmity, "judged themselves unworthy of *œonial*," which is "*everlasting* life," Acts xiii. 46; John xi. 25, 26?—then, *of a surety*, would their *conscious* experience of punishment have been *equal in duration* with *this everlasting life* now being enjoyed by their once fellow-souls, but which *they* had despised and forborne to take; and the sentence of *destruction*—which is *irrevocable*, in which sense the punishment *becomes* everlasting, though *the suffering* of it terminates somewhile prior to the "doing away with" or "bringing to nought" of "the second death" *itself*, 1 Cor. xv. 25, 26; Rev. xx. 14—after endurance of "the lake of fire for the ages of the ages," which is frequently pronounced against them in the Bible, would have been changed, if it may be so said, into one of *never-ending and always acutely sensible* remorse, despair, and anguish, had not *the sacrificial merits of the God-Man Saviour* prevailed *to cut short* the judgment of their souls:

thus the "abolition in Gehenna" of the soul of the lost sinner—to which is analogous "*the dissolution*," or "*fleeing*," or "*passing away* of the first heaven and the first earth" and "*there being found no place for them*," and *the disappearance* of "the sea" which is "*to be no more*," these having made up the stage whereon will have been enacted the long and evil drama of the iniquity of "*man*" *in times both before and since the creation of Adam*, see Gen. i and ii respectively; yet from out the ashes of their "*burning up*" will spring forth at the command of God "a *new* heaven and a *new* earth" of "indwelling righteousness" 2 Pet. iii. 8-13; Rev. xx. 11 to xxi. 1, and of combinations differing from those *now* in force; and thus is the parallelism *still further* and *closely* preserved, albeit operations of a *wholly physical* and those of a *partly spiritual* character cannot be expected perfectly to correspond, between the awful and wondrous history of the lost sinner, and the detailed records given

by Sts. Peter and John of the series of destructive and evolutionary phenomena to be *exceptionally* presented by our world at the "day of God"; and the prolonged semblance stands out *yet more plainly* under the strong light of the consideration, that *such manner* of "destruction," and *such manner* of subsequent and identical "renovation" into life, of both the guilty sinner and the guilty world, by the salvation in each case of certain of their non-dissipated elements, that forthwith commence to enter into fresh but stable alliances, constituting thereafter the foundations of enhanced and æonial being for the entities in question,[1] shall be alike rendered consonant with every proclamation of divine law, and divine sentence in judgment against transgressors, by the alone influence and imputation of the Redeemer's "*obedience*" and "*sacrifice*" within and upon the councils of the Godhead—so far from causing the affected horror of the churches at the heterodoxy of those who find such doctrine taught in "the writing of truth," should the rather be regarded as *a consequence of God's merciful provision*, and inducible by virtue of some portion of that priceless value, which is ever arising out of the "*obedience*" and "*sacrifice*" of the indeed *already* "*exalted*," but *not yet wholly and manifestly* "*triumphant*" Jesus, and ever extending its transcendent benefits unlimitedly in every direction:

these tremendous truths are *very plainly* set forth by *St. Peter* in the six verses at the end of the third and the like number at the beginning of the fourth chapters of his *First* Epistle, and may be clearly understood from his there language, provided *the whole context* be duly taken into earnest consideration, and thought—stimulated in its secretion, and made to flow onwards into full comprehension by the action of the Divine Spirit, after fervent petitions for His promised assistance—*be concentrated* upon the apostle's *one* statement, arbitrarily divided in half though it be by the occurrence of the disturbing break between the artificial sections or chapters: having made mention in chap. iii. 18 of the substitutionary sufferings of Christ *for himself and those to whom he was discoursing*, and of their part purpose, viz., "that He might bring *us* unto God;" the inspired writer proceeds to teach that Jesus "*also* went and preached unto the sometime disobedient *spirits in prison*," who we know from John v. 25-29 and xi. 25 did not *all* believingly—connect the added clause concerning "*belief*" of verse 24 in chapter v with verse 25—listen to the voice of "the Son of God," and so escape "the execution of judgment" on their re-constructed *souls* at resurrection by "the Son of Man"; although the same and other texts imply that *some* did hear and "live," and thus become saved therefrom, before that He arose

[1] For divine reasons, unknown to ourselves, and of character certainly vast and deep, and doubtless connected with multiform and extensive sentient life, *no such renewal* into unity of revolving and amplified existence has happened in the case of that hypothetically disrupted planet we cannot but believe did once occupy its proper relative place (between Mars and Jupiter) in the series of the Sun's satellites. In the stead thereof, its irregularly sized and widely distributed portions are found to have now themselves become individual *minor* planets, having centric, and, as some astronomers still maintain, eccentric orbits; the latter pertaining to the mere "dust"-like and very far scattered results of the tremendous catastrophe. And to the actual or near section, by myriads of such eccentric and parallel orbits, of the lines of circuit traversed by other and *major* planets in practically the same plane, is thought to be due the falling of meteoric showers (under the influence of the attraction of gravitation) at stated periods upon our earth, *with which these particles of another heavenly body become thus actually incorporated.*

from among "the dead," and "departed into heaven," to remain "on the right hand of God:"

but coming then to treat in 1 Pet. iv. 1 of the times *subsequent to the Lord's ascension*, and pursuing the like order of assertive reasoning, St. Peter goes on to argue, that "*Christ having suffered in the flesh*," the recipients of his letter should "arm *themselves* likewise with the same mind," or "thought," or "secret" "intent," Heb. iv. 12; 1 Cor. xiv. 24, 25; "for *He suffering in the flesh* ceased unto sins, that they"—not *He*, since the Being just alluded to *had* "*suffered*" *dissolution*, while *they* were *still* "in the flesh"; and besides, the "us" of the next verse indicates to whom reference is made—"no longer should live the remaining time in the flesh to the lusts of men, but to the will of God:" and the three following verses relate to *the same* "elect strangers" 1 Pet. i. 1, 2 that constituted the ideal assemblage addressed by the apostle, and to their persecutors; and among other divine purposes fulfilled by the diction of this whole passage, may be numbered its leading up to the prophecy of "the judgment of quick and dead:" but *verse 6 of chap. iv, which should be connected with and read immediately after verse 2*—in order that the parallellism between the exposition given at the end of chap. iii relating to the *past* "preaching by *Christ* unto the spirits in prison," touching the effects of which He Himself prophetically informs us, as above stated, in St. John's gospel, and the similar disclosure granted at the beginning of chap. iv respecting the *present* sounding out of "the good tidings" by *an established ministry* to the "dead" and its consequences, may be perceived—becomes to us an apocalypse—next only in vast importance and "exceeding greatness" 2 Cor. xii. 7 to that "*far more and more excelling*," "*as to excess unto excess*" iv. 17, and "*weightily glorious*" revelation of *St. Paul* concerning *finality*, which is conveyed by 1 Cor. xv. 20-28; though *but one of many* diverse uncoverings of "the Footstool of the" Redeemer's "Feet"—of the grand consummation ultimately to be effected with regard to ALL *the persistently rebellious dead:*

agonising with our whole mental strength to grasp the full scope and sublime conclusion of this mighty and wide-embracing argument—bearing the while well in remembrance the inferences above deduced from the direct words of the Saviour, that a proportion of "the dead" shall have "*believingly*" "heard" the gospel by the preaching of *Jesus*, and therefore, analogously with its results on earth's *surface*, by that of *His appointed ministers also*, to the saving into individual "life" of their *entire being*, not alone of their *spirits*, but of their soon to be raised *bodies*, and so of their then re-constituted *souls*[1]—and recognising the additional future signification pertaining to the first aorist in the opening clause of 1 Pet. iii. 6, let us *very closely* examine the apostle's wondrous phraseology, and venture the expounding of his deeper meanings:

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(*To be concluded in the next number*).

[1] Christ said—"*they* that hear shall live"; "*he* that believeth in Me, though *he* should be dead, yet shall *he* live"; John v. 35; xi. 25.

AN EDITORIAL SUMMARY OF THE FOREGOING ARTICLE.

TO BE FOLLOWED BY A BRIEF EXAMINATION OF THE CONCLUSIONS SET FORTH THEREIN.

THE most cursory examination of the foregoing essay cannot fail to show two things :—first, that the topics handled are of supremely sacred moment; and second, that the treatment of them is executed in a style not the easiest to follow. A somewhat more careful perusal of one or two only of the preceding pages will suffice to make clear that the discussion conducted by Mr. Passmore is, at the very least, exceedingly original in form and general conception, and, even on the extreme hypothesis that the writer has seriously missed his way, and propounded conclusions that are, for the most part, erroneous, and to be respectfully declined, he still has not failed to produce what is eminently fitted to stimulate thought, and lead to renewed investigation. Mr. Passmore's profound reverence for the Bible, and his burning zeal to enforce what he believes it teaches (in the direction of his especial inquiries), are beyond all question. Nor can it be denied that he displays competent critical information, that he has brought to bear upon his themes almost incredible patience and industry, and that his sweep is as comprehensive as his penetration is searching and minute. He may be almost wholly wrong, but, to speak with small qualification, he has forgotten nothing. His theory is measurably complete; and, whether satisfactorily or not, he would seem to have anticipated well-nigh every conceivable objection to which it is exposed.

Such being our honest judgment of the merits of this unique essay, it became an anxious question whether it should obtain insertion in THE RAINBOW. Its formidable length was against it; still more its peculiar and by no means easy structure. On these grounds alone it seemed to us that it ought not to find place in our magazine, especially as the author was (perhaps very naturally from his point of view) indisposed to make any of the changes of internal structure which our desire to print his article emboldened us to submit to him. Yet did it still seem that the withdrawal of the article would mean an almost irreparable loss to the readers of THE RAINBOW. Moreover, there was another consideration weighing with us, the force of which, it is to be feared, some readers of religious periodicals are quite unable to appreciate. We were more and more persuaded, on its merits, that very grave exception must be taken to the teaching of the article. *That was, to our mind, a strong additional reason for inserting it.* It seems puerile to be afraid of error, where all are intent on truth, and not a little inconsistent to laud mutual edification and free discussion, while shutting the door against all whose modes of thought are not precisely our own.

In the difficulty, it ultimately occurred to us that it might be possible to summarise this article in our own words and style, and thereby interest such of our readers as should find Mr. Passmore's method of exposition rather too exacting. It seemed to us, further, that on the basis of such a summary it would not be unbecoming if we briefly indicated points of doubt and reasons for concurrence or dissent. A

delicate and difficult task to attempt, undoubtedly ; but only thus could we see our way to allot Mr. Passmore the space needed for his unique exposition ; and, having obtained his frank acquiescence, we finally determined upon this course.

It will, therefore, be most distinctly understood that the Editor is alone responsible for what here follows. In no degree has Mr. Passmore any share therein. Even our epitome may have failed to catch some of the essayist's meanings, though especial pains have been taken to prevent serious misapprehension ; while, in the subsequent strictures, the Editor has used his freedom, he hopes without offence, but is assured with a steady eye towards interesting and edifying as many as possible in what he deems to be truth.

One word more. Wherever Mr. Passmore's article may be regarded as bearing a controversial aspect towards Mr. Constable, the Editor has sought to touch it lightly, and in any case the latter gentleman is as able as he is welcome to speak for himself.]

Summary.

The subject treated of is comprehensively set forth in the title which stands at the head of the article. The work of our Lord in the underworld underlies the entire discussion. That work is regarded as being of a two fold character, viz. : first, as self-declarative, or consisting of a revelation of Himself ; and secondly, as atoning, His suffering and sacrifice for men's sins being regarded as completed, not on the cross, but in Hades. This double work was achieved by our Lord in two states of being : first, in spirit, after He had died and ere yet He was quickened ; and secondly, in a reconstituted condition of full humanity as again a living soul, He enduring, in this latter state of being, the full and final measure of suffering on behalf of mankind. The *nature* of our Lord's work in Hades is thus shown, and the *sequence* of its two principal acts is hereby indicated. Into relation with this work, so performed, is brought the constitution of man, who is regarded as being, during life, essentially "a living soul," which term is taken as descriptive of his whole vital personality, as resulting from the creative combination therein of the primary constituents of body and spirit, so that man during life is neither body nor spirit, but soul. But by reason of the relation of all men to Adam, they are born under a law of sin and death. Sharers in the results of Adam's sin, as well as responsible for their own transgressions, they are death-doomed ; and when death passes upon them, are resolved into their constituent elements of body and spirit, the body, or "dust," returning to the earth as it was, and the spirit returning to God who gave it. But having been thus created, and having thus lived and died, under a provisional redemptive relation to the Son of Man, who was destined to die and rise again in their behalf, their spirits at death are at first reabsorbed into God, and then at once temporarily recombined with matter—without union with which it is impossible for finite spirits to have recognisable and conscious existence—and by this means are they preserved in Paradise or in Hades ; and according to their decisive acceptance or rejection in this life of Christ's atonement (typically or actually set before them), or to their *in*decision and carelessness thereabout, do they in these nether regions receive happy education tending heavenwards, further probationary experience, or foretastes of the destruction that awaits them after resurrection.

As men are related to Adam whether they will or no, so are they to the merciful and equitable provision of Divine grace, necessarily to and to their Saviour, and out of this relationship grow the further necessities that they should all sooner or later, here or in the under-world, have a directive probation leading to decision; in other words, should receive the knowledge of what the Christ is to them and what He has done in their behalf, so that explicit faith in Him should be made possible and so that it should be for themselves freely to accept or deliberately to reject the great salvation—the proffered boon of life eternal—the redemption from death of their entire personality. To such as are in this life brought to hear of and to believe in Christ, probation is essentially complete on this side of death, notwithstanding that their education is undoubtedly continued in the interval between death and the resurrection. But to all those who are not during life favoured with such an opportunity, a corresponding probation in Hades is provided—primarily by the personal ministry of our Lord Himself, and secondly by a subsequent ministry conducted by others in continuation of His Own. This ministry in Hades, whether initiated by Christ Himself or carried on by those whom He commissions to follow Him as to such preaching, is so far analogous to the ministry of our Lord and His apostles on earth, that it does not necessarily result in the faith of those addressed. Nevertheless, by these twofold means the ultimate destiny of mankind is determined. The great issue of salvation or destruction is decided on this intelligible and evangelical basis. Only, the destruction of such as deliberately reject Christ is not in every sense absolute; for although it is indeed a final and irremediable destruction of soul and body in Gehenna, yet is it not a destruction of the human spirit—which, in the amazing triumph of divine wisdom and love, is ultimately saved; not indeed until those who had finally declined the substitutionary sin-bearing of Christ have exhausted the penalty (but not the guilt), and paid the uttermost farthing. These are the last of mankind to be saved, and the lowest among the saved; their salvation is in one sense partial, inasmuch as the lost "soul and body" are never restored; yet saved these longest-lost human spirits are, and are introduced—though into the lowest and most subject position that is conceivable, as the footstool of the feet of the Universal Conqueror—within the eternal kingdom of light and love and joy. Thus where sin abounded, grace shall super-abound; Christ shall be glorified as unspeakably greater than Adam; the satisfying result of His ransom for all shall be manifest to every eye; a saved world, with its varied degrees of beauty and splendour, shall be radiant in the beams of the universally flooding "Light of the World"; the great enemy, with his *criminal*, as well as his subsequently deluded hosts, shall have become visibly reduced into willing subjection under the Saviour's feet; and God shall be all in all. THAT will be the END!

[We purpose in our next issue, after giving the remainder of Mr. Passmore's essay, to submit his leading conclusions to a candid examination; and, while gladly concurring with him as far as possible, just as frankly dissenting, so far as we deem necessary, and assigning a few Scriptural reasons where compelled to take the latter course.]

EDITOR.

"THE ATONEMENT IN RELATION TO SATAN."

THE kind reference by "Era" to my article on the Atonement embolders me to offer in reply to her theory of "The Atonement in Relation to Satan," in July number, a few verses illustrating the idea that Christ's sacrifice was towards Satan not so much a concession as a contest of his claims. They are from an allegorical poem of mine entitled "The Bride," published some years ago. An island which formed part of a mighty empire has been conquered and enslaved by an usurper. A Prince, the son of the rightful King, lands in the island to regain it for his Father, and reign over it in his name. Among the means he takes to reach this end, he makes choice of a bride among the people; and in order to redeem her and her country from slavery, he challenges the usurper to personal combat thus. (The bride-elect is at this time a little child.)

"Now to the tyrant said the Prince, 'I claim
This child, whom with her race thou hast enslaved,
As my free subject, in my Father's name,
So be thy false claim waived.'

"'Not without ransom,' the usurper said.
'I will redeem her,' straight the Prince replied,
'But not with gold into thy coffers paid;
For thus would be implied

"'That to thy lawless tenure thou hadst right:
This I in combat with thee will dispute,
Will overcome thee as her champion knight;
And thus thy claim refute.

"'Ay, and all claims which thou dost falsely make
To other subjects of my Father's crown.
For his, for hers, and for the island's sake,
Do I this gage throw down.'

"'I take thy gage,' the tyrant chief replied;
'And as thou standest for thy Father thus,
I have a son[1] to represent my side;
Who, if victorious,

"'Will use his office as my gaoler grim;
For thee, when overthrown, he straight will shut
For ever in my dungeons cold and dim,
Where oft my slaves are put.'

* * * * * *

"Now on the morrow both the combatants
Met for the fight. The tyrant's champion seemed
The stronger—all spectators at first glance
The Prince the victim deemed.

"And he, when first they closed in deadly shock,
Was quickly wounded in the hands and feet;
Wrestling, they did each other sway and rock,
Until the Prince seemed beat.

[1] Death, the seed of the Serpent.

"Bruised in the heel, he fell. The foe then thought
His victory sure, and pierced him in the side;
And in the dungeon, by whose door they fought,
His prostrate form did hide."

Soon afterwards he shows himself free to his bride-elect.

"And while for joy she scarce of sight felt sure,
He told her that he yielded seemingly,
Only to draw the fight within that door;
Then won the victory.

"'For there I quickly rose, and overthrew
The foe, and set my foot upon his head,
And wounded him so sore, that he will do
Not much more harm,' he said.

"'Then from his hand I seized the dungeon key,
Turned it, came forth, and lo! I hold it still.
That prison cannot keep me now, nor thee,
Henceforth, but by my will.

"'Through him I have his sire now dispossessed
Of power to hold in this confinement grim,
And so delivered them who were oppressed
Through life, by fear of him.'"

This exhibits another "facet" of the subject of Christ's sacrifice than those presented in the article on the Atonement in the April number, but perhaps an equally true one.

It may be mentioned that the poem of "The Bride" has a note in harmony with the ideas put forth by "Two Friends," in July number, on the postponement of Christ's visible kingdom on earth, in consequence of his rejection by the Jews. When the prince, after a long interval, returns to the island to wed his bride and assume his crown, he thus addresses a personage representing the Jewish nation, to whom he had in the first instance made his offers of love:

"'Twas for love's sake I laid aside my state,
Love for the isle: but firstly love of thee,
Whom I would have made great,

"'Would have exalted thus my throne to share;
But thou already wast in pride too high,
Too lofty for my proffered love to care,
And gavest me to die.

"'Thy cold repulsion drove me back alone,
Beyond the sea, to wait while lapsed long years;
Until another Bride to age was grown,
Who now my Queen appears.'

"'For she received me as a little child,
And lowly as I was, looked up to me.
She thought it honour when on her I smiled,
And clung about my knee."

H. L. M.

"HOW CAN YE BELIEVE?"

"How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"—John v. 44.

THE question is so frequently asked by those just coming to a knowledge of the truth, Why is it that the ministers of the various churches do not see these things? The following, clipped from the Pittsburgh *Commercial*, affords so pointed an answer to the question that we insert it here:

"A PROFESSOR INSTALLED.

"The First Presbyterian Church, Allegheny, was the scene last evening of some very interesting exercises, the occasion being the installation of Rev. Richard D. Wilson into the Chair of Hebrew, Chaldee, and Old Testament History at the Western Theological Seminary. Professor Wilson is a young man, being but twenty-eight years old, and is a student of the Seminary, being the fourth occupant of a professor's chair in that institution who has risen from the ranks of the classes. The salary attached to the professorship is $3,000 per year.

"The meeting was presided over by Rev. William Hill, D.D., of Indiana, Pa., President of the Western Theological Seminary. Dr. Hill stated the object of the meeting, after which he called upon Professor Wilso to come forward, while the Trustees of the Seminary rose to their t. President Hill read the formula of acceptance, which consists ıbscribing to the *confession of faith and system of discipline of the Presby ın Church*, and *promising not to teach or inculcate anything opposed to the do ines of the Church*. At the conclusion of the reading, Professor Wilson s bscribed his name to the above pledge upon the official records of the Seminary.

"Dr. Oscar A. Hills, of Wooster, O., delivered the charge to the newly inaugurated Professor, in which he said: 'You now belong to a picked company of men selected from among six thousand students. You should feel this a great honour, although at first you will feel a great responsibility resting upon you as being selected as a teacher of teachers.'

"Professor Wilson then delivered his inaugural address, which treated mainly of the necessity for a thorough study of Hebrew by Presbyterian ministers. He held that a thorough knowledge of the language in which the Scriptures were originally written was necessary for a true comprehension of disputed passages upon which many doctrinal points hinge."

The above will serve to illustrate why they do not see, and to show the manner in which the yokes of bondage are so securely fastened about the necks of those who constitute the "clergy" of the nominal church; and especially of those in positions of special prominence.

First, everything is done in a manner to cultivate the spirit of pride, and to impress upon the people the idea of the superior learning, dignity, and sanctity of the clergy. For instance, the young gentleman referred to is pointed to the fact that he is the specially chosen one out

teachers in the early Church were compelled. They were forewarned of the crosses and persecutions they must surely encounter if faithful to their ministry, urged to be faithful unto death, to endure hardness as good soldiers, and to expect nothing else in this life; to make full proof of their ministry, and to look for the reward only at the end of the race—"the reward which cometh from God only."

Under the influence of present favor and flattering prospects, how readily the gentleman signed away his liberty, and submitted himself to the yoke of bondage! "The young gentleman was called upon to come forward, while the Trustees of the Seminary rose to their feet. The President then read the formula of acceptance, which consists of subscribing to the confession of faith and system of discipline of the Presbyterian Church, and promising *not to teach or inculcate anything* OPPOSED TO THE DOCTRINES OF THE PRESBYTERIAN CHURCH." To this pledge he subscribed his name.

And what does that mean? It means that, whatever of truth or error the Presbyterian Church holds, he is *bound* by this covenant with them to believe and teach, or to teach it whether he can believe it or not. It means either that the Presbyterian creed expresses the whole of divine truth, and nothing but the truth, or else that he must ignore all Bible truth not contained in that creed. In other words, if true to his covenant with the Presbyterian Church, it is *impossible for him to grow* in the knowledge of divine truth.

And yet *professedly* the object of his study of Hebrew, Greek, etc., is that he may grow in knowledge, and gain a *more perfect* understanding of the Scriptures, and teach others to do likewise. This he *claims* to be his object in accepting the office, and it is the *professed* object of the Trustees in inviting him to fill the Hebrew professorship; and yet he is pledged beforehand not to teach what *new* truths he may discover, before he even enters the office! How absurd and inconsistent! Any man or set of men should be ashamed to make such claims regarding Bible study, in the face of their own public pledge beforehand to repudiate them. They must be sure that the people are sound asleep. We are unable to see how such hypocrisy could gain even self-respect. How could the most thorough knowledge of Greek or Hebrew or Chaldee help one to an understanding of the Bible, if he is pledged not to believe any advanced truth, even if his investigations should point it out?

These are some of the reasons why clergymen, as a class, cannot see, and are either non-committal or denunciatory with reference to present truths. They are pledged not to receive any truth not contained in their creed, and not to reject any error that is contained in it, so long

as they stand in that relationship to their church. They are blind leaders of the blind; and unless they apply the eye-salve of truth, and come out of Babylon, they will all fall into the ditch together.

But we rejoice to find some true wheat among the great mass of tares in the nominal Church, among the ministers as well as among the people, who recognise the truth and prove their fidelity to God by their willingness to endure hardness for the truth's sake. And upon no class does the trial come with greater force than upon ministers; and in this any who are struggling to be free should have our fullest sympathy. With them it means truly the loss of all things, and very naturally the flesh shrinks even when the spirit is more willing. It means the sacrifice of reputation, friends, and often even those of the family circle; it means the sacrifice of the present means of earning a living, and necessitates the turning to something new and untried. Yes; it is the finding of the cross which, if faithfully borne to the end, secures the eternal crown of glory. Truly, "Straight is the gate and narrow is the way, and few there be that find it." But who in his right mind, who believes the Word of God, and the exceeding great and precious promises to the faithful, would barter away the eternal glory for the mean rewards of this present life?

Zion's Watch Tower.

HOW TO DISCOVER TRUTH.

"How readest thou?"
"Understandeth thou what thou readest?"
"Let him that readeth understand!"

TRUTH is value obtained only at cost more or less. The wise buy it at any cost, and the wiser they are the higher their bidding; but once bought never sold. If a truth lies on the surface of the inspired page, easily read and apprehended by all, there is mostly, if not always, a deeper truth buried somewhere beneath it. Often that which lies on the surface, easily read and apprehended, is not the truth, but the reverse; and hence it is important to have the Spirit of truth for our Guide. Often the letter of one passage directly contradicts the letter of another passage of Holy Writ, and only by the aid of the Holy Spirit can their meaning and intent become harmonized.

In reading the first and second commandments, most men think that if they turn from dumb idols to serve the living God, they meet all the demands made by these two commandments; but if, having so done, their heart still goes after covetousness, the flesh still indulges its appetites, and pride still seeks its reputation, those commandments are not kept, however clear the house or the temple may be of idols of wood or stone, silver or gold.

Again, if Paul seems to advocate faith at the expense of works, and James seems to advocate works at the expense of faith, we require the teaching of the Holy Spirit to read their beauteous harmony. For

do not seem just a little ungracious. One would have thought the mere circumstance that we did print Mr. Starkey's article in the RAINBOW would have precluded any right-minded person from making the present an occasion for speaking of us in disparaging terms, as though we were seeking to create a "RAINBOW school," or did not give all conditionalists an even-handed welcome to our pages. When it is further said that the article was printed by us with all readiness as soon as we could make way for it, notwithstanding that it traversed an editorial series which had been already commenced on substantially the same topic; and that when it appeared it was accompanied by no adverse word from our pen, though we differed considerably from its esteemed author in respect of several of his conclusions, but, on the contrary, attention was called to it in a few words of sincere if measured commendation, the wonder must, we think, grow to find the *Bible Standard* in a mood less lovely than usual. The mere fact that some of our correspondents have since expressed their vigorous dissent from some of Mr. Starkey's teachings proves nothing to our disadvantage, since it must have been known to the *Bible Standard*—our whole course proves it—that those same columns were freely open, not only to Mr. Starkey in self-defence, but to writers taking much higher ground against our personal views on the constitution of man than he does. But, indeed, it is no reproach to any man who is convinced he is right that he should ask for the "unconditional surrender" of those whom he considers to be in the wrong, so long as he does this with becoming respect for his opponents, and with earnest endeavours to show them their error. Not for such claim, we beg to say, do any of our correspondents deserve the smallest measure of reproach.

We could very well be amused at the *Bible Standard's* discovery of this new leader of disciples, whom he names "Life in Death"; but seriously we are not to be frightened at a mere paradox, which often gives ra-ping, because seemingly self-contradictory, expression to an incontestable truth. The really surprising thing is, the charming simplicity of the Editor of the *Bible Standard* in not perceiving that he himself is demonstrably a "disciple of Life in Death." His above-quoted words prove it. For when he says that in death a man, though "dead to self, to his fellow-men, to consciousness of time or circumstances," is nevertheless "*not dead* to God or to the possibility of living again" [italics ours], what is this but to say that a dead man is "ALIVE to God and to the possibility of living again" [we presume in full embodied being]? If this is not "Life in Death," we know not in what words that paradox could be expressed.

But a truce to mere humanly-coined phrases that prove nothing. The question which the *Bible Standard* may worthily gird up its loins to discuss can be stated in this Biblical form: Granting that in the first death the body is "dissolved," where is the evidence that either soul or spirit is dissipated between that death and the resurrection? This question settled, the further one of consciousness in death could be considered to the greater advantage. In one sense we are pleased with the slight inconsistency of the *Bible Standard*, as showing a happy and hopeful candour of mind which this passing shadow could not conceal.

EDITOR.

CORRESPONDENCE.

THE POST-RESURRECTION THEORY OF PROBATION —A DIFFICULTY.

DEAR MR. EDITOR,

There is a difficulty in the post-resurrection theory of probation which I have never yet seen dealt with by Mr. Passmore or Mr. Moffitt, and perhaps I may be allowed to propound it.

It is the query suggested by the Apostle Paul (1 Cor. xv. 35): "With what *body* do they come?" The old *corruptible body* has been disposed of; every particle of matter has been irrevocably dispersed; that body which partook of the idiosyncrasies of its parents, its hereditary taint, its phlegmatic, strumous or neuralgic habit (as the case may be), is, so to speak, annihilated. With what *body* will the impenitent, unregenerate of mankind appear, to commence at the resurrection their "Christian probation"? The clothing of the dead with a *new body* is a creative work; the tainted, hereditary body is no more. Will God create a diseased body like the one abandoned? or will it be created in the likeness of the *unfallen* Adam? The first query is repugnant to our moral sense, and of what befits the Divine character; the second involves an entire change of the Scriptural theory of human probation and human redemption. The raised sinner would *under these circumstances* be no longer a *child of Adam*, and it is only for the fallen in Adam that redemption is provided; it could not be said of these: "And hath made of *one blood* all nations of men for to dwell on all the face of the earth" (Acts xvii. 26). Redemption embraces only the children of the first Adam, who become by faith the children of the second Adam: but whose children are these?

The post-resurrection theory places the *newly-created sinner* in entirely new and novel circumstances; he is an anachronism; he has a *body* derived immediately from God, and therefore *pure* and *spotless*, and a *mind* corrupted and debased by his previous mundane existence: a pure body and a polluted soul—a singular combination for a new probationary condition. And what about the theory of some Conditionalists, that the *body* is *the man*? A new body would in that case be a *new man*, *i.e.*, *another man*; he would not be himself at all! Mr. Editor, where are we getting to? Where are these vain speculations leading us? Must we in this nineteenth century be asked altogether to abandon our common sense?

I am, dear Sir,
Yours truly,
CHAS. UNDERHILL.

OXFORD, *July 30th*, 1887.

[It must be supposed that our correspondent, in penning the above letter, failed to see that his difficulties lay as much against any resurrection of the unsaved as against their possible probation, or further probation, after being raised. Their resurrection will in any case be effected by an act or process of Divine reconstructive power: what that act or process will be, we may or may not be able to say. But it is gratuitous to assume that it cannot be effected, save in one or the other of two ways, either of which would seem to involve us in inextricable difficulties. To such an assumption

author's outlook into the future of our race is needlessly gloomy, and that this is primarily due to his strange disseverance of the resurrection of the unsaved from the redeeming work of Christ—in reference to which we may remark that his treatment of 1 Corinthians xv. is in our judgment, utterly unsatisfactory, and his total omission of Romans v. 12-21 rather surprising. We frankly admit the dazzling grandeur of his speculation in the chapter on "The Extinction of Evil," as to the probable influence of the destruction of sinful men on the future moral stability of the universe; but we had much rather speculation had taken the more welcome and, as we humbly think, legitimate turn of anticipating that the justification of God's dealings with the human race will be wrought out within the race. On the whole, however, we are not insensible to the soft though sombre light which lies on Mr. Constable's pages, and the subdued grace and sweetness which suffuse his investigation. His opponents are in a sorry plight before him. His friends cannot but wish him length of days, sustained vigour of mind, and sufficient elasticity of evangelical apprehension to make completely and universally acceptable to them this invaluable book—one of the most remarkable this prolific age has brought forth.

Chronological Chart of the Book of Revelation: showing its correspondence with Daniel's Seventieth Week. With Explanatory Notes. By CHARLES UNDERHILL, J.P., Oxford. London: Southwell, 27, Ivy Lane, Paternoster Row.

We must be content to speak with diffidence, but we *think* the ground-thought of this chart is correct, and quite suppose, with its author, that the Apocalypse conducts us by converging lines through "the time of the end" of this dispensation; but whether it is yet possible for any human hand to resolve that book into a chart exhibiting the precise interrelation of its parts, is open to grave question. We think there needs first a more thorough discussion of first principles of interpretation. We observe that Mr. Underhill expects literal Babylon to be restored, and takes the first four seals as giving "a symbolical representation of the gradual development of Anti-Christ;" also that he does not look for the rapture of the Church prior to "the great tribulation." From these hints prophetic students can form some idea of the author's exegesis. The Chart and Notes are clearly the result of considerable labour, and if used discreetly may provoke useful inquiry.

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JUNE, 1886.

THE GOSPEL PREACHED UNTO ABRAHAM.

GAL. iii. 8, 16, 29.

THE Gospel is a very familiar word. Perhaps this is one reason why it is used so vaguely. Comparatively few derive any definite idea from it. In trying to identify the Biblical idea, some tell us that it was first preached in the city of Jerusalem, on the descent of the Holy Spirit, some time about two thousand years ago. Others refer us to the preaching of the Christ Himself, the twelve, and the seventy. Here the Apostle Paul takes us back about twice as many years. In the other direction, we are told that the preaching of the Gospel will end with the present age. The Seer of Patmos, however, had a much more penetrating eye; and, scanning the future, he saw the preaching of the Gospel on a much more extended scale. In the record of other grand sights we find him saying: "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. xiv. 6). General ideas on this pregnant subject are altogether too narrow. It is necessary to open our eyes, extend the range of our vision, and welcome all the light obtainable from "the Sun of righteousness," through whatever channel it may come. This is a question for the Gentiles as a whole; and it is peculiarly fitting that the "Apostle of the Gentiles" should deal so largely with it. We would fain apprehend the import of his teaching in this important text: "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham."

First. There is the covenant which God made with Abraham, as recorded by Moses, to be considered. That was no ordinary transaction. It figures very largely in the ancient records, and is emphasized with unusual solemnity. "I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of

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GAL. iii. 8, 16, 29.

THE Gospel is a very familiar word. Perhaps this is one reason why it is used so vaguely. Comparatively few derive any definite idea from it. In trying to identify the Biblical idea, some tell us that it was first preached in the city of Jerusalem, on the descent of the Holy Spirit, some time about two thousand years ago. Others refer us to the preaching of the Christ Himself, the twelve, and the seventy. Here the Apostle Paul takes us back about twice as many years. In the other direction, we are told that the preaching of the Gospel will end with the present age. The Seer of Patmos, however, had a much more penetrating eye; and, scanning the future, he saw the preaching of the Gospel on a much more extended scale. In the record of other grand sights we find him saying: "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. xiv. 6). General ideas on this pregnant subject are altogether too narrow. It is necessary to open our eyes, extend the range of our vision, and welcome all the light obtainable from "the Sun of righteousness," through whatever channel it may come. This is a question for the Gentiles as a whole; and it is peculiarly fitting that the "Apostle of the Gentiles" should deal so largely with it. We would fain apprehend the import of his teaching in this important text: "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham."

First. There is the covenant which God made with Abraham, as recorded by Moses, to be considered. That was no ordinary transaction. It figures very largely in the ancient records, and is emphasized with unusual solemnity. "I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of

do not seem just a little ungracious. One would have thought the mere circumstance that we did print Mr. Starkey's article in the RAINBOW would have precluded any right-minded person from making the present an occasion for speaking of us in disparaging terms, as though we were seeking to create a "RAINBOW school," or did not give all conditionalists an even-handed welcome to our pages. When it is further said that the article was printed by us with all readiness as soon as we could make way for it, notwithstanding that it traversed an editorial series which had been already commenced on substantially the same topic; and that when it appeared it was accompanied by no adverse word from our pen, though we differed considerably from its esteemed author in respect of several of his conclusions, but, on the contrary, attention was called to it in a few words of sincere if measured commendation, the wonder must, we think, grow to find the *Bible Standard* in a mood less lovely than usual. The mere fact that some of our correspondents have since expressed their vigorous dissent from some of Mr. Starkey's teachings proves nothing to our disadvantage, since it must have been known to the *Bible Standard*—our whole course proves it—that those same columns were freely open, not only to Mr. Starkey in self-defence, but to writers taking much higher ground against our personal views on the constitution of man than he does. But, indeed, it is no reproach to any man who is convinced he is right that he should ask for the "unconditional surrender" of those whom he considers to be in the wrong, so long as he does this with becoming respect for his opponents, and with earnest endeavours to show them their error. Not for such claim, we beg to say, do any of our correspondents deserve the smallest measure of reproach.

We could very well be amused at the *Bible Standard's* discovery of this new leader of disciples, whom he names "Life in Death"; but seriously we are not to be frightened at a mere paradox, which often gives rasping, because seemingly self-contradictory, expression to an incontestable truth. The really surprising thing is, the charming simplicity of the Editor of the *Bible Standard* in not perceiving that he himself is demonstrably a "disciple of Life in Death." His above-quoted words prove it. For when he says that in death a man, though "dead to self, to his fellow-men, to consciousness of time or circumstances," is nevertheless "*not dead* to God or to the possibility of living again" [italics ours], what is this but to say that a dead man is "ALIVE to God and to the possibility of living again" [we presume in full embodied being]? If this is not "Life in Death," we know not in what words that paradox could be expressed.

But a truce to mere humanly-coined phrases that prove nothing. The question which the *Bible Standard* may worthily gird up its loins to discuss can be stated in this Biblical form: Granting that in the first death the body is "dissolved," where is the evidence that either soul or spirit is dissipated between that death and the resurrection? This question settled, the further one of consciousness in death could be considered to the greater advantage. In one sense we are pleased with the slight inconsistency of the *Bible Standard*, as showing a happy and hopeful candour of mind which this passing shadow could not conceal.

EDITOR.

CORRESPONDENCE.

THE POST-RESURRECTION THEORY OF PROBATION —A DIFFICULTY.

DEAR MR. EDITOR,

There is a difficulty in the post-resurrection theory of probation which I have never yet seen dealt with by Mr. Passmore or Mr. Moffitt, and perhaps I may be allowed to propound it.

It is the query suggested by the Apostle Paul (1 Cor. xv. 35): "With what *body* do they come?" The old *corruptible body* has been disposed of; every particle of matter has been irrevocably dispersed; that body which partook of the idiosyncrasies of its parents, its hereditary taint, its phlegmatic, strumous or neuralgic habit (as the case may be), is, so to speak, annihilated. With what *body* will the impenitent, unregenerate of mankind appear, to commence at the resurrection their "Christian probation"? The clothing of the dead with a *new body* is a creative work; the tainted, hereditary body is no more. Will God create a diseased body like the one abandoned? or will it be created in the likeness of the *unfallen* Adam? The first query is repugnant to our moral sense, and of what befits the Divine character; the second involves an entire change of the Scriptural theory of human probation and human redemption. The raised sinner would *under these circumstances* be no longer a *child of Adam*, and it is only for the fallen in Adam that redemption is provided; it could not be said of these: "And hath made of *one blood* all nations of men for to dwell on all the face of the earth" (Acts xvii. 26). Redemption embraces only the children of the first Adam, who become by faith the children of the second Adam: but whose children are these?

The post-resurrection theory places the *newly-created sinner* in entirely new and novel circumstances; he is an anachronism; he has a *body* derived immediately from God, and therefore *pure* and *spotless*, and a *mind* corrupted and debased by his previous mundane existence: a pure body and a polluted soul—a singular combination for a new probationary condition. And what about the theory of some Conditionalists, that the *body* is *the man*? A new body would in that case be a *new man*, *i.e.*, *another man*; he would not be himself at all! Mr. Editor, where are we getting to? Where are these vain speculations leading us? Must we in this nineteenth century be asked altogether to abandon our common sense?

I am, dear Sir,
Yours truly,
CHAS. UNDERHILL.

OXFORD, *July 30th*, 1887.

[It must be supposed that our correspondent, in penning the above letter, failed to see that his difficulties lay as much against any resurrection of the unsaved as against their possible probation, or further probation, after being raised. Their resurrection will in any case be effected by an act or process of Divine reconstructive power: what that act or process will be, we may or may not be able to say. But it is gratuitous to assume that it cannot be effected, save in one or the other of two ways, either of which would seem to involve us in inextricable difficulties. To such an assumption

the conclusive answer is: "Ye know neither the Scriptures, nor the power of God"—the Scriptures, which plainly teach that a resurrection of the unjust *is* to be; the power of God, which cannot be hampered by difficulties which may be only imaginary on our part, or from which there may be ways of escape, to us as yet unknown.

The point of view from which our esteemed correspondent writes is not very clear. He sees plainly that the difficulties he urges are intensified on the theory held by some Conditionalists that the body is the man. Hence it is not for us to assume that he himself favours that theory, at the risk of undermining the divinely revealed certainty that all the dead will arise; and we should be glad to infer that he resolutely declines a view which entails such consequences.

Perhaps it might induce in our friend's mind a salutary reversal of its processes if he would admit that it is nearly as difficult to conceive of the Divine preservation or reproduction of a depraved *mind* as of the re-creation of a tainted *body*. Will God keep or re-create a murderous, impious mind? And so, forsooth, it might be pretended that here is another argument against any resurrection at all for ungodly men. *Is it so*, or does our common sense need a little waking up? As if God were not sustaining wicked men, and in a very important sense renewing them in life, every day! So the tables are turned, and our friend himself may be asked, "Where are we getting to?"

It may be remarked that this tendency to undermine the resurrection of the unjust seems to grow naturally out of a theory of man's constitution which weakens the continuity of his being, and makes his recovery from death appear more and more an arbitrary act. Only let the continuity of man's personality be a little more deeply seated, and its survivability through and beyond the first death more frankly acknowledged; let the revealed nearness of Christ to all men as their appointed Saviour be heartily embraced, and the primary aspect of the resurrection of men as men be seen to be redemptive; and then this whole range of subjects will be lifted up into another atmosphere. The revealed continuity of man's being and character will naturally become associated in our minds with the revealed unchangeableness of God: who will be seen and trusted as dealing in holy love with all men, educating them to become in fact, as they are in calling, "worthy of eternal life." In this light, the one grand and satisfying conclusion will be seen to be deeply founded and solidly built, that only those members of the human race will be "ground to powder" on whom the Stone of Stumbling *must* inevitably and avengingly fall. Here, if we err not, the first principles of human probation are enclosed as in a fruitful germ.

We have only to add that, unless we are very much mistaken, all our correspondent's difficulty springs from a too strong revulsion from the popular dogma of the necessary immortality of the human soul. With that dogma we have no sympathy. At the same time it is with a disapproval only second to that with which we view the current belief, that we regard the opposite extreme, which proclaims that man has no soul; thereby undermining his personality, his permanence of character, and his survivability through death up to judgment,

and making—not only adequate probation (as it is called) but—resurrection itself look ridiculous. Our friend asks what we are coming to. In reply we have to say that, God giving us grace, we will, during the remainder of this year, take pains to make it as clear as a sunbeam—with reference to *man—Christ—Salvation—Resurrection—Judgment*—and especially with respect to the preserving of a Gospel for all men that is worth preaching, — *what we are* NOT *coming to;* and to do this without either pretending or admitting that any one of us can claim a monopoly of common sense.—ED.]

MAN IN SOLUTION.

DEAR SIR,

Permit me to have space sufficient for brief reply to Mr. Hobson, and one signing himself Q., both which have been kind enough to notice my paper in the RAINBOW for May under this title, which title seems to have startled some to think, but only to settle that the term employed is both consistent and expressive. One ministerial friend in private correspondence says, "Man in Solution! What a title! What a strange thought—yet how strictly correct! Earthward man in dissolution. Heavenward man in solution."

To Mr. Hobson and his sympathizers, I would like to say my belief is that Paul had no thought of departing to be with Christ other than by being changed at His coming, counting that "far better" than to live in anticipation of a violent death, and then possibly a long waiting for his crown, that thus only could he become present with the Lord as he became present in body, as he said to the Thessalonians, concerning their meeting the Lord in the air: "*So* shall we ever be with the Lord." This too is, to my understanding, the precise meaning of Alford's reading of 2 Cor. v. 8, whether he understood it so or not, "We are well content, rather to go from our home in the body, and to come to our home with the Lord," which can be the experience alone of those who are alive to be changed at His coming, and *so* exchange the home of a natural body for the home of a spiritual body, as did Enoch and Elijah by translation. But to ask me to show where in Scripture the separate state of the spirit is defined as sleep is to beg the whole question. I insist, that if the separate state is spoken of as a sleep at all, it is spoken of that which alone *can* sleep; the spirit, which, in the case of the believer, as a renewed spirit already possessed of eternal life, is said to have "*fallen asleep in Jesus.*" The body does not sleep, but "as dust returns to the earth as it was;" the *ego* ceases to be, so that a *belonging* only of the man survives to sleep, call it soul or spirit which we will.

Your readers will be obliged to Q. in his corner for his definition of a chemical process, myself especially; and I wish to say that he has hit my meaning precisely, in supposing me to say that "man *does* thus indeed disappear," so that a belonging of his alone remains; the man is *not*, but his spirit is, and so the title of my paper is *not* "absurdly incorrect and misleading." As to the Apostle's knowledge of his condition when entranced, my conviction was, and is, that whatever tense he employed when writing fourteen years later on, he knew at the time of his recording it, that his spirit did not

the "Presence" and the "gathering" were to precede the setting in of "the Day" of visitation on the Lawless One—we are at a loss to perceive. Understand that to be the destined order of events, and all is clear. Before the Lord *appears* in His consuming glory and wrath, the Man of Lawlessness must be unveiled; before he can be unveiled, the Hindrance and Hinderer must be out of the midst. The Hindrance will not be removed until we are removed; until our gathering together unto our Lord. It is Mr. Passmore's merit to have called attention to the connection between verse 6 and verse 1. "Now you know what hinders, knowing that the 'Presence' and the 'gathering' must be preserved intact as preceding the Advent of the Man of Sin."

PROFESSOR GODET ON "THE MAN OF SIN."—In the RAINBOW for March, 1885, extracts were given from an article by Professor Godet, from which it appeared that this distinguished exegete distinctly repudiates the idea that the *Papacy* is "The Man of Sin," and looks for a personal Antichrist, just as truly as our excellent contributors Ker and Passmore. Godet anticipates that the Antichrist will be a Jew—a view not in the least inconsistent with the expectation that he will spring out of Greece; for where are Jews *not* to be found? "With a daring impiety such as can only belong to him who has turned his back on a holy destination, a Jew wonderfully gifted will, by raising the standard of atheistic pantheism, proclaim himself the incarnation of the Absolute, and draw after him the great mass of mankind by promising a golden age" (*Expositor, Feb.*, 1885).

CORRESPONDENCE.

"THE GOSPEL PREACHED TO ABRAHAM."

DEAR SIR,—Without doubt the promise to Abraham that "in him and his seed all the nations of the earth should be blessed" shall be fulfilled. Enough has been already done through the Gospel preached by Christ and His Apostles—who together came of that seed—since the day of Pentecost, to redeem the promise to the satisfaction of *some* minds. But in the coming age, restored Israel shall be the nation of missionaries to the nations afar off, "who have not heard His fame nor seen His glory," and Satan being then under seal in the abyss, how wide the door of mercy to our race will be opened is, perhaps, more than we can well conceive. But this I would fain know from our esteemed contributor, referring to his article bearing this title in the current number for June, whether the blessedness he conceives as extended to every man without exception will consist in having the Gospel preached to him, *or* in every man being saved by it through personal obedience of faith, so that the conclusion *is* fair that "all nations of the earth includes every man who has lived, lives now, or may yet live on the earth" as becoming obedient to the Gospel through faith.

If this be our brother's conclusion, I would ask him in brief: (1) Where Satan will find his material, when, loosed from the abyss, he gathers the nations Gog and Magog, the number of whom is as the sand of the sea, upon

the Greek Church, in Thyatira the Roman Catholic, in Sardis the English Episcopal. The Seals, from the first to the fifth, are taken to be strictly chronological and consecutive, each of these seals covering a "prophetic year," the Emperor Trajan being the rider on the white horse under the first seal. When we say that behind the angel of the tenth chapter is found England with her naval and military power; behind the seer who received the little book from the angel, John Wesley; and as Satan's deluded representative and agent for inflicting his "woe on the inhabiters of the earth" (Rev. xii.), Mr. Gladstone; and further that "THE UNITED STATES OF NORTH AMERICA answer in every sense of the imagery to '*The lake of fire burning with brimstone*'" (p. 438); we think enough has been advanced to justify the opening words of this brief notice; enough, also, we cannot forbear to add, to justify the assertion that as long as the Apocalypse is expounded on principles as loose as those of the historical year-day system, so long must it be a book utterly beyond the common people and peculiarly unsafe for imaginative exegetes and violent partisans of all orders and degrees. Strictly speaking, it did not need that we should go so far as we have done into "The Two Dispensations" to judge of its worth; for a writer who can in one sentence (p. vi) affirm that the two legs of Daniel's Image "admirably depict the subsequent division of the empire into two parts . . . called EAST, with Constantinople as its capital, and WEST, with Rome as its capital;" then in the next sentence (p. vii.) sees "that the legs both virtually rested upon Rome proper, not one at Constantinople and the other at Rome;" and, according to this second decision, endorses "the principle that the 'ten toes' have their bearing upon Rome proper," this sub-division referring "to Rome West only," such a writer is capable of any expository exploit whatsoever. We are sorry to write so strongly, but surely it is high time that all who are interested in reverent Bible study should mark processes and results such as these with their severest reprobation.

UNANSWERD INQUIRIES.—It is proverbially easier to ask questions than to answer them, and yet the mere proposing of intelligent interrogatories often does good, though answers are delayed. We trust, therefore, that our earnest querist, "X. Y." will be patient.—To the question of "Q.," in July RAINBOW, regarding 1 Tim. iii. 16, we had hoped that ere now one of our learned contributors would have sent a reply. It needs a textual critic to canvass the documentary evidence. Pending an adequate notice of "Q.'s" inquiry, may we ask our readers generally whether they have gone patiently into the exegesis of the passage—as to which we would suggest two points for consideration: 1st, How comes it that the sixth clause ("taken up in glory") stands where it does; and is its position intelligible save on the principle that the "mystery" of the Church's union with Christ dominates the whole passage? 2nd, Is "God," after all, *easy* reading, from an expository point of view: "GOD was justified—seen—preached—believed on—taken up"? Candidly, we think *not*. As to the reading and the grammar, would not every difficulty be met by supposing, with De Wette, Ellicott, Westcott and Hort, and others that the famous six clauses are a part of a primitive hymn? Do *we* always join on *our* quotations from hymns with strict sequence?—ED.

whom fire is to come down and consume them? (2) Who will prove to be the *cursed*, dismissed by the Son of Man to everlasting fire, or the unwritten in the book of life cast into the lake of fire, as subjects of the second death? As to the 139 out of the 140 who have gone down to the grave without having heard the Gospel as we have heard it, I would remind him that "in times past God hath suffered all nations to walk in their own ways. And yet He left not Himself without witness, in that He did good, and gave them from heaven rains, and fruitful seasons, filling their hearts with food and gladness," which to them was Gospel of its kind. Also we can well afford to believe that the Judge of all the earth will do right, and so justify His ways with man, without that second probation suggested as unable "to reach them until resurrection. But it is certain that it will reach them." Hades a school is to some readers the highway to Universalism.

The issues of the judgment of sheep and goats, and the judgment of the great white throne are surely *too final* to admit of a second probation. But I shall wait with interest our brother's reply to the two questions above asked by

Yours faithfully,

NATHANIEL STARKEY.

[Unfortunately crowded out last month. ED.]

LITERATURE.

Light for the Last Days. By Mr. and Mrs. GRATTAN GUINNESS. London: Hodder and Stoughton.

(SECOND NOTICE.)

THIS work deals principally with chronological prophecy, and goes deeply into historical facts and dates, and into arithmetical calculations. Its exegesis is that of the "Protestant historical school," which assumes a day to mean a year in most chronological prophecies, the Fourth Empire of Daniel to be Rome, the Antichrist to be the Papacy, and the Apocalypse to be an unveiling of the fortunes of the Church from the First Advent to the Second.

We have already expressed our very high regard for the authors of this book, and can truly say that it is with regret we find ourselves compelled to dissent from some of their leading principles of interpretation. Very respectfully, and with considerable diffidence, though with no misgiving, we submit the following reasons for withholding our assent to the main portions of their exposition.

1. The *year-day* system, on which this work is based, is here seen to be condemned by the exegetical results to which it leads. It may be granted to be barely conceivable that, though the Holy Scriptures never formally announce that, in prophecy, a day is to be taken for a year, yet the principle might have been proved true by its results. But what if the results themselves, looked at from the point of view of sound and sober exegesis, are simply intolerable? What if the principle works confusion throughout the prophetic word? What if it leads to a long series of far-fetched interpretations? What, especially, if it sets at naught Divine expla-

nations of Divine symbols as insufficient, and needing to be themselves explained? Could it incur a much heavier condemnation? How, then, does the year-day system work? Let us consider for a moment. If you turn a day into a year, you must turn many other things into something other than they seem: the Four Kings of Daniel (vii. 17) into four continuous empires; the Man of Sin (2 Thess. ii.) into a line of men; the Two Witnesses (Rev. xi.) into many witnesses; Babylon (Rev. xvii.) into Rome; the Ten Kings (Rev. xvii. 12) into ten kingdoms, and so on. You must also strip the judgments threatened in the Apocalypse of their supernatural character. The trumpets of woe and the bowls of wrath must be resolved into providential visitations of a non-miraculous kind—very different from what they seem, in the simple reading, to be. Worst of all, you must explain God's explanations into something else. God has EXPLAINED the four beasts to be four kings *as well as* four kingdoms. This system says, No; not four kings at all. God has EXPLAINED the Two Olive Trees and Candlesticks to be two individuals. This system says, No; many witnesses. God has EXPLAINED the Mystic Woman to be Babylon. This system says, No; that must be again explained to mean Rome. God has EXPLAINED the three unclean spirits (Rev. xvi. 13, 14) to be demon spirits. This system (this book, at least) tells you that the three frogs are an immense host of croaking authors and editors of infidel literature! Surely, as Christians come to be really afraid of adding to and taking from the words of this Revelation, they will resolutely eschew a system of interpretation which lures them along so questionable a path.

2. The extreme *complexity* and consequent *difficulty* of our authors' *chronological calculations* are a strong presumptive argument against them. First, a day stands for a year—that is bad enough; but it is not all. For, secondly, a year is either lunar, calendar, or solar; made up of either 354, 360, or 365 days. Then, thirdly, in measuring these long and various lines to find fulfilments, you must look out first for a succession of starting-points, and then for a corresponding succession of termini, and be prepared to discover fulfilment following fulfilment, first more partial, and then more complete. And so we are told that the "drying up" of the "Euphrates," which turns out to be the decay of the Turkish Empire (!), has *begun* to take place; that the gradual consumption of the Man of Sin has *begun* to be accomplished, and so forth. Now, our objection to this system of interpretation is not only that it is suspiciously elastic (so that if you cannot find a very satisfactory accomplishment at one date, you may at another), but that, unquestionably, it is so complex that very few, even of the spiritually "wise" (Dan. xii. 10), can be expected to work it out for themselves. It can be applied, first-hand, only by the clever and long-headed among them, who are specialists in dates and figures, and who, as a consequence, must needs act as prophetic timekeepers for their brethren. Perhaps our Father meant it to be so; but we are slow to think it. Here and there a note of difficulty *is* given in Scripture, such as: "Here is wisdom: let him that hath understanding count the number of

the beast;" but such a caution is never thrown out with respect to prophetic dates, which are simple enough until they mystified.

3. Especially sandy is the foundation on which Mr. and Mrs. Guinness rest their conclusion that "the Times of the Gentiles" are to last 2,520 years. Nebuchadnezzar was driven from men, and had his dwelling with the beasts of the field for seven "times" or years (Dan. iv.)—a personal prediction, fulfilment, and lesson, complete in themselves, and containing no hint of being further adumbrations of larger affairs. And yet, on a *conjecture* of a further *unexpressed* intention, wrapped up in this personal incident, the major part of this volume is based! Why, the episode is not even fitted to typify that to which it is thus gratuitously applied; for how could Nebuchadnezzar's dementation, *rendering him incapable of reigning at all*, shadow forth Gentile domination over the Holy Land?

4. Quite a misunderstanding seems to be our authors' use of the promise in Daniel, that his predictions, or the more important of them, *should be understood* "*at the time of the end*," which is, singularly enough, taken to mean that the chronological prophecies, as a whole, should be understood only when *nearly all of them were fulfilled*, leaving them of little use as "a light in a dark place" prior to their accomplishment, and chiefly serviceable as a demonstration of Divine fore-knowledge after the event. Even if this were true of Daniel's prophecies, it would not apply to the Apocalypse, which, as being left unsealed, ought to have been intelligible from the first—which, according to Mr. and Mrs. Guinness, it was not; for only during the last three hundred years has the true exegesis been slowly and painfully evolved. Latterly, they say, events have proved the year-day system to be correct: this system could not have been discovered in Apostolic times. Very well, we reply; then the Apocalypse was not left unsealed as it was commanded it should be. The true principle regarding Daniel's predictions seems to be merely this: That when the time of fulfilment should set in, the time for understanding would set in also; the apprehension of details going sufficiently before the events to keep prophecy to its main purpose of enlightening such of the benighted as it pleases God to show what He is about to do. If our authors had only noticed the hints in Daniel, that the main fulfilment should itself tarry until the time of the end, they might have refrained from piling up on the Church of past centuries so many unsuspected fulfilments of the prophetic word!

5. We observe with some curiosity how, to our authors, Daniel vii. overshadows Daniel ii.; and how much they seem to fear lest *duality* should be attributed to the Fourth Empire. *Lengthened duality does not suit Rome.* Mr. and Mrs. Guinness see this, and so—unwittingly, as we must think—they keep the Two Legs of the Image as much as possible out of sight, by almost always preferring to speak of the Fourth *Beast*, rather than of the Fourth Part of the Image. But yet, how the Two Legs can mean little or nothing, when the Ten Toes mean so much, we quite fail to understand. The surer conclusion is that the Fourth Empire is *not* Rome, or she would answer better than she does to the Two Legs and Feet of the Image.

6. It is satisfactory, that, however much our authors slur over Daniel ii., they do not deny, but plainly enough admit, that the Ten Toes of the Image answer to the Ten Horns of the Fourth Beast. This gives rise to an argument, drawn from a sense of proportion, which is a further reason why we cannot accept their exegesis. The argument may be shortly stated thus: According to Mr. and Mrs. Guinness, the Toes of the Image assume monstrous proportions. For mark—the Ten Toes answer to the Ten Horns; but the Ten Horns are said to figure ten kingdoms of more than twelve centuries' duration! (See pp. 442-446.) It comes to this, then: The whole Image covers a period of 2,520 years, and the Toes (alone) cover 1,260 years. *What monstrous Toes!* Our friends had better have been satisfied with Ten *Kings*, and literal instead of mystic times for their activity.

7. Our authors again and again take for granted that the *consumption* of the Man of Lawlessness (2 Thess. ii.) was to be *gradual*. Hence they speak of the Papal Power as being "first gradually consumed towards the end, and then suddenly destroyed by the brightness of Christ's coming" (p. 440). This may suit our authors' system, but we cannot imagine how it suits the Apostle Paul's words. It is very certain that all consumptions are not gradual (Luke ix. 54), and equally certain that the Hebrew word in Isaiah xi. 4, which is echoed here in 2 Thess., means to "slay." Professor Warfield, in July *Expositor*, well renders the passage thus: "'The Lord Jesus shall destroy' the lawless one—almost 'blow him away'—'with the breath of His mouth, and abolish him with the manifestation of His presence.'" This gives little ground for anticipating a gradual consumption!

Such, then, are our further observations on "Light for the Last Days." We have much regretted finding so many grounds for dissent from its authors. We would fain have received from them more assistance; for we do not for a moment conceive that any one school of prophetic students can claim a monopoly of Divine guidance. But of "Light" for the *near future*, we are of opinion there is little in this volume. In fact, there are grave reasons to fear that the light therein offered for our immediate need is almost wholly darkness. The one voice of the volume, though not without some undertones of contradiction, seems to be, *The worst is past;* whereas the consentient voice of Scripture simply interpreted, and of current events, is rather, *The worst is yet to come, and will probably not be long.* In fine, the practical results of Mr. and Mrs. Guinness's elaborate and learned chronological calculations are, in our humble judgment, very nearly *nil.* Without them all, we still can note the signs of the times, particularly watching for the development of the Apostasy out of which the Lawless One is to spring, and for the ever-increasing return of the Jews to their own land. Above all we can await the promised initial "Presence" of our Lord and "our gathering together unto Him" ere the day of crowning evil and consuming judgment shall set in. May that distinguished honour be ours!

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OCTOBER, 1887.

FUTURE PROBATION.

I AM desirous to contribute a few remarks to the discussion between the Rev. H. Constable and others on the above subject. I do not propose a searching examination of all his points, or of those subsequently presented by others; but desire to touch on some of the most salient. Passing over the statements of views attributed by Mr. Constable to his opponents—leaving each of these to appropriate as much of them as he finds suits him—I premise that I incline myself to the idea that there may be further opportunities of salvation, in the case of those who have had none, or very short and inadequate ones, in this life. But though we may all have our speculations on this subject, I think no one has a right to put forth decided dogmatic opinions about it; for the reason that the Bible is very reticent thereon. It is earnest and outspoken concerning the duties and responsibilities of those *to whom it comes;* calling them to repent and believe the Gospel, and warning them of danger if they do not: but as to the question whether there is any offer of mercy for the vast populations to whom it does not come, or to the dead to whom it comes no more,—on this, not being an immediately practical question for its living readers, it is almost silent. Not quite, however; it does give some hints and glimpses: and to them we direct attention; not as forming a basis for a positive doctrine, but only as suggesting possibilities concerning future probation.

Some, however, seem to object to this term *probation*, as not precisely Scriptural. But unless we are Universalists, who believe that all men, sooner or later, are compelled into salvation by God's irresistible grace, we must believe that there is some test by which the question of individual salvation or perdition is to be decided. On what does it depend? Calvinists say the turning-point is in God. "Will God so act as to save the man?" But those who believe that God "will have all men to be saved, and to come to the knowledge of the truth," and yet that all men are not saved, must believe that the turning-point is in man. Will the man so

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ACCURATE OBSERVATION ESSENTIAL TO THE SUCCESSFUL STUDY OF SYMBOLIC PROPHECY.

IN our last month's issue we had occasion to remark, as against what is known as the "historical" interpretation of prophecy, that the lengthened duality of the legs of the image in Daniel Second makes against the identification of Rome as the Fourth Prophetic Empire. It may be seasonable if we recall this observation for the purpose of basing thereon two reflections, one of a general, and the other of a particular character.

The first and general reflection is this: That no successful study of symbolic prophecy is possible without accurate, and we may add fearless, observation. Symbols are addressed to the eye: they are intended to be seen—to be accurately observed, more especially if they are complex, and filled in with numerous features which naturally strike the mind as significant, and as given because they are significant. For instance, no one can doubt that it is not only legitimate but imperative to mark well (as our beloved contributor Mr. Ker does this month) the different *metals* of which Daniel's image is composed, and to endeavour to find in their differing qualities and deteriorating value some suitable expository significance. We must be very poor seers, or very slow learners from what the Seers saw, if we cannot see that. But having begun to use our eyes, the natural impulse is to use them again and again. Is this right or is it wrong? Assuredly right: provided only we look mainly for salient points, noticing the notable—not imagining things we cannot see, but fearlessly seeing all that is there that seems intentionally to challenge remark. Now, as even the eye needs training, and as the observing mind sometimes needs to be cautioned that *this* or *that* cannot be seen simply because it is not there in the picture—as, moreover, consistency is a quality worthy of an effort to attain—perhaps our readers will suffer from us the word of exhortation: Take heed how ye *see*. Do not, on the one hand, apply the microscope to God's grand, bold,

act as to be saved by God? Now, the question before us in the present controversy is, "Must the final answer to this be given in this life?" Mr. Constable holds that it must, among others, for the following reasons; which I present in what seems their natural order, though not exactly that adopted by Mr. Constable:

I. The first I will mention is that death is an unconscious sleep for soul as well as body; see par. xii.—xv., and xxxv. We are called upon to look into Hades by the dim twilight, not to say utter darkness (on that subject) of the Book of Ecclesiastes, before life and immortality had been brought to light by Christ. We are reminded, however, that the words "There is no work, nor device, nor knowledge, nor wisdom in Sheol," seemed to be echoed by Christ Himself when He said, "I must work the works of Him who sent Me while it is day; the night cometh when no man can work." But Christ and His Apostles said some other things about the intermediate state; by which we must interpret such a passage as this. The Lord Himself gave us the story of Dives, Lazarus, and Abraham in Hades, and invited the penitent thief to be with Him on their death-day in Paradise. St. Paul was "willing rather to be absent from the body and present with the Lord;" he had "a desire to depart and be with Christ, which is far better," and held that "to die is gain." St. Peter tells us that Christ, put to death in the flesh, but quickened in spirit, preached to the spirits in prison. This passage is specially noticeable; and we shall refer to it again for the answer of other questions. Here it is cited for the purpose of showing that Christ, who said in reference to Himself, "The night cometh, when no man can work," did yet, when the night of death fell upon Him, work actively in the spirit world. St. John gives us various visions in the Apocalypse, some of which seem to relate to the unseen state before resurrection.

How, then, are we to understand the many references both in the Old and New Testaments to death as sleep? Clearly in regard to the aspect it presents to this world. Under this aspect, death is beautifully imaged forth by night and sleep. The day's work is done; the sun is set; the man is withdrawn from the scene of his earthly activities; the body lies hidden away in darkness; the senses are sealed, the voice is hushed, the hands are inactive; the soul is cut off from intercourse with former associates, and launched away on a mysterious voyage, where only God can trace its course, its visions, and its experience. Hence the urgent duty to work while it is day. For the Saviour Himself death closed the day of His earthly ministry to the world. But as the sun that has set here shines elsewhere, we learn that He found then work in another world. And, in His case, the quickly following morning of the resurrection brought another short day of ministry on the earth, to His disciples.

II. Another argument of Mr. Constable's is, that all men have had a probation here; see par. xxiv. Herein it is argued that all

men have conscience, "the sense of a right and a wrong," and reference is made to St. Paul's argument in Rom. i., as showing that the heathen have from nature some knowledge of God and morality, and are on probation whether they will be faithful thereto. Undoubtedly the Apostle does so argue; and in chap. iii. he gives the result of this probation, as proving "both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (9-12) . . . . "that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin" (19, 20). St. Paul has referred to the law of conscience for the purpose of showing that the Gentiles or heathen are under a law as well as the Jews; and by it are all found guilty.

The question, then, to be tried by this primary universal probation, for all above the age of infancy, is simply, *Who will sin?* and the answer to it is, "All have sinned," v. 23. Adam and Eve had this probation under favourable circumstances in Eden, but they fell; and all their descendants have fallen. Noah fell, Abraham fell, Jacob fell, Moses fell, Aaron fell, David fell; all have fallen, the best as well as the worst. Some have not fallen so low as others, or become so deeply stained; but none can show a spotless garment, none can claim eternal life by perfect fulfilment of the law. Christ alone passed this probation victoriously.

But now the Apostle goes on to speak of another way to eternal life—salvation by grace and faith—and of another probation granted to man, to prove, not "Who are sinners?" but *What sinners will be saved, by grace on God's part, faith and repentance on their own?* Not St. Paul only, but Christ Himself, and all the New Testament writers, and less clearly some of the Old, have much to say about this probation for salvation. Now, the question before us in our present controversy is whether this *second* probation, not testing "Who are sinners?" but "Who will be saved?" shall be extended to all men, continued after this present life, or offered then to any who have missed it in this. The Churches hitherto, both Catholic and Protestant, have been wont to say "No; and it is offered in this life only to a few; to those who had the promise of the Gospel in ancient times, or the Gospel itself now. The others are all left to abide by the result of that first probation, which proved them sinners; and, as such, are eternally condemned."

But is the limitation, then, in God? does He only care to offer salvation to a few? This, if somewhat broader than the strict Calvinist doctrine, which says that of the few to whom He does offer it, He only intends a certain number to accept it, does yet put strait bounds to His compassion and mercy, and seem to show

that in those matters at least He is not infinite. But there are some Scriptures which cry out against this view. "God so loved *the world*, that He gave His only begotten Son" (John iii. 16). "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Where sin abounded, grace did much more abound" (Rom. v. 18-20). "God hath shut up all unto disobedience, that He might have mercy upon all" (xi. 32). "God was in Christ, reconciling the world unto Himself" (2 Cor. v. 19), "that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth" (Eph. i. 10); "by Him to reconcile all things unto Himself, whether things in earth or things in heaven" (Col. i. 20). "God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth" (Tim. ii. 3, 4); "who is the Saviour of all men, specially of those that believe" (iv. 10). "Jesus Christ gave Himself a ransom for all, to be testified in due time" (ii. 6). "He is the propitiation for our sins, and not for ours only, but also for the whole world" (1 John ii. 2). "The Lord is not willing that any should perish, but that all should come to repentance" (2 Peter iii. 9). Some of these passages would seem to suggest, and to many minds do suggest, universal salvation. But those who lose not sight of other Scriptures, which distinctly pronounce final condemnation on some, cannot so read them. Undoubtedly, however, they do indicate a broad *provision* of salvation, co-extensive with the sin of man, and sufficient to cover it all; and also that the mind of God is for the salvation of all men. Will He not therefore offer it to all men? The hindrance to the salvation of all must be not in the mind of God, but in the mind of men,—that some men will not accept it. But if God is for saving all, must it not be that He brings the question to the test for all? *Who will accept it?* Now, this question does not come before all men in the present life. Granting that it came to many under former dispensations in the promises of God before Christ appeared, as well as to those who live under the Christian dispensation, it still remains that the offer of salvation and forgiveness through grace and faith is made to comparatively few in this life. Hence arises the strong presumption that it is made to the rest in another life.

But is this a presumption merely? Does any Scripture give an instance of it as a fact? Now, to every mind will occur the famous passage which has been referred to so frequently of late, of Christ going to preach to the spirits in prison (1 Pet. iii. 18-20). In his letter in July number, Mr. Constable suggests that these spirits are not men, but angels, probably alluding to those "sons of God" mentioned in Gen. vi. 2, about whose sin and whose fate the apocryphal Book of Enoch has so much to say. But did the long-suffering of God wait for *these* while the ark was preparing?[1] For,

[1] It is not meant that the Ark could have contained the population; but, if any large number had repented, doubtless God would have provided safe accommodation

are angels in any danger of being drowned? If we connect with the passage, chap. iv. 6, we find that the preaching was to the *dead*, "that they might be judged according to men in the flesh," which looks as if they had, like Christ, met death in the flesh. The same verse tells us that the thing preached was the Gospel, glad tidings; which does away with a theory that it was mere rebuke and threatening; and the end of it was "that they might live according to God in the spirit." Whether that end was answered for any, whether similar grace was or is extended in Hades to other classes besides the contemporaries of Noah, and whether by other agencies than the personal action of Christ, we have no direct information. The story of Dives and Lazarus gives, as far as it goes, a discouraging view; and seems to warn that when sufficient opportunity of salvation, either under "Moses and the Prophets," or under the Gospel, has been given in this life, no further one can be expected. But this does not contradict the principle deduced from the passages cited above—that *somewhere*, *somewhen*, *somehow*, salvation is offered to all; and the one instance of Christ preaching to the spirits in prison throws open a wide door of possibility to conjecture and hope, as to where, and when, and how, in the case of those who have not had the teaching of either Judaism or Christianity, this may be.

III. Another principle of Mr. Constable's, making against future probation, is, that the knowledge of Christ is not essential to salvation by grace, which all may have in this life.

This view is set forth by Mr. Constable in par. xxv.; and also by Rev. W. T. Hobson in his interesting paper on "The Salvability of the Heathen," in the same (May) number. And now we learn from the *Andover Review* (see the reprint of a paper therefrom in August RAINBOW) that it is advocated also by Professor George Fisher, and the Editor of the *New York Independent*, in that paper of March 17th last. The doctrine, stated more fully, seems to be this. All men are sinners, and can be saved only by grace, through the atonement of Christ. But it is not necessary for this that they should know and believe in Christ beforehand. God gives salvation for His sake to those who, in this life, have tried on the whole to do well, according to the light they had; and denies it those who on the whole have chosen to do ill. Therefore, the grace of salvation is open to all men; though the question of who attains it must be decided in this life, and though all do not know of Christ in this life. The *New York Independent* differs from Mr. Constable in supposing that the work is completed by a vision of Christ in glory at the moment of death, whom all the well-disposed immediately embrace; while Mr. Constable holds that death is senseless sleep. Perhaps, he would substitute the moment of resurrection.

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for them; or even stayed the Flood for their sakes,—as He would have spared Sodom, and did spare Nineveh.

It is a noticeable instance of the broader, tenderer spirit of the present day, that so many who still hold the old doctrine of no salvation after death, believe, nevertheless, that all the good heathen are saved, and could not therefore subscribe to the 60th Question and Answer of the Westminster Assembly's Larger Catechism:—"Q. Can they who have never heard the Gospel, and so know not Jesus Christ, nor believe in Him, be saved by their living according to the light of nature? A. They who, having never heard the Gospel, know not Jesus Christ and believe not in Him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other, but in Christ alone, who is the Saviour only of His Body the Church." The late Mr. Pettingell, however, though not holding to old orthodoxy concerning the fate of the lost, could have subscribed the above; witness his letter to the *American Congregationalist* in March RAINBOW, to which Mr. Hobson has given so vigorous a reply. The latter has much to say on the case of Cornelius, who was accepted with God, as fearing Him and working righteousness, before Peter came to him. But it must be remembered that Cornelius was not a heathen. He dwelt in Palestine and knew God, as a proselyte of the gate; and it does not seem that his position was very different from that of pious Jews, whom no one doubts were saved before Christ came. Even the Westminster Confession, which strongly asserts (chap. x. 4) that "men not professing the Christian religion cannot be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious, and to be detested," does yet add (chap. xi. 6): "The justification of believers under the Old Testament was (in all important respects) one and the same with the justification of believers under the New Testament."

But how about the heathen, who are so far more numerous a class, and some of whom have shown high moral aspiration and endeavour? To these latter, both Mr. Constable and Mr. Hobson apply St. Peter's words: "In every nation he that feareth God and worketh righteousness is accepted with Him" (Acts x. 35). And certainly St. Paul, mid all his sweeping denunciations of mankind in Rom. i. and iii., seems to have some favourable words for such in Rom. ii. (see ver. 6-16, 26, 29). When he says, "The doers of the law shall be justified," and applies this to "the Gentiles who have not the law," yet "do by nature the things contained in the law," etc., he seems to contradict his after-statement that "by the deeds of the law there shall no flesh be justified" (iv. 20). How shall this be harmonized, but by supposing his meaning to be that, though none have kept the law so completely as to be free from sin, and *inherit* eternal life,—some, even without the written law, have yet kept it sufficiently to show that they have conscience, and have striven to obey it, and, so far as they have done so, are approved by

conscience and by God? who, if ii. 7 refers to them, will *give* them eternal life? We cannot but entertain a hope that God will meet such with His grace, leading on to final salvation; and the passage appears to countenance it (though it may be doubted whether ii. 7, 10, refers to *unevangelized* Gentiles). But the question now before us is, How does He do it? Does He, as Mr. Constable, Mr. Hobson, and others think, bestow eternal life on them for Christ's sake in this world, so that when they meet Him hereafter, they find that the crisis is past, and He *has* saved them, and they *have* passed from death unto life? or does He, as Mr. Passmore, and the writer in the *Andover Review* of April last (reprinted in August RAINBOW), and others think, make a full offer of the Gospel to them hereafter, revealing Christ to them as One who *will* save them, if they yield their souls to Him in repentance and faith, which they, being already lovers of light and blind feelers after God, are gladly ready to do? How shall we resolve so mysterious a question, relating to God's unrevealed procedure in the unseen world? Were it not better to leave it in reverent uncertainty, satisfied that either way He is acting towards these seeking souls as a Father and Saviour? See Acts xvii. 26, 27. It may be that His procedure varies in various cases; but I will say for myself, that I lean to the latter of the two alternatives stated above as the more probable, believing that God claims the co-operation of the human will in the work of salvation; and that, while it is by grace on His part, it is through faith and submission on man's part, for all saved above the age of infancy; so that those who of their free will sinned, may of their free will also accept God's terms of salvation in the Gospel, whether in this world or elsewhere.

So much for the good heathen. But how about the bad heathen, and those of a mixed and doubtful character? Shall we be content with the idea that God meets with the grace of salvation all the moral and godly-disposed among the heathen; but that all the ungodly and immoral, not obedient to such light as they had, are hopelessly lost from the time of death—that is, abandoned to the result of the first probation, which proved them sinners, therefore needing a Saviour,—and never asked by the test of a second probation, whether they will be saved? How then could it be said in relation to these, that God is the Saviour of all men?

Let us go again to that pregnant passage 1 Pet. iii. 18-20, iv. 6, which gives some hints of a Gospel to the dead, and see if it has anything to say on this matter. It has! Christ "went and preached to the spirits in prison, who sometime were DISOBEDIENT." Disobedient to the light of conscience, for "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence, and God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth" (Gen. vi. 5, 11, 12). Dis-

obedient (those few who could hear it)[1] to the preaching of Noah, "a preacher of righteousness;" disobedient to "the long-suffering of God," which waited while the ark was preparing; it was a "world of the *un*godly" which the Flood overflowed—a world not only of the wicked, but of those who had disregarded a certain opportunity of salvation (2 Pet. ii. 5). The door of that Ark may seem an image of the strait gate which few enter; and those broad, pleasant fields of earth, of the broad way in which many walk. After a while the narrow door is shut, enclosing a very few persons; and the broad waters of destruction have covered all the rest. It is certain that they were not saved as Noah was saved; to whom God said, "Thee have I seen righteous before Me in this generation" (Gen. vii. 1), as He may say also to some few of the heathen. Yet, many centuries afterwards, we find mention of the Redeemer of the world, having just offered His great sacrifice for the world, entering the dim prison of those disobedient spirits (a prison, be it remembered, to which the righteous are not likely to be consigned at all), and there proclaiming the Gospel, "that they might live according to God in the spirit." It is this which gives some of us a larger hope about the heathen world than even that of Messrs. Constable and Hobson, and suggests the thought with regard to other masses of population since the Flood, who have exhibited in this world neither righteousness nor faith, even of such as were also swept away wholesale by sudden judgments, like the Canaanites, and, perhaps, with less knowledge and warning than the antediluvians;—"For their sins on the earth, there was wrath of God and death and judgment on the earth; but in the spirit world there may be revealed to them the Saviour of all men, to give them an opportunity of embracing His salvation, so that for them the door of grace is not wholly closed, until at least they have rejected Him." I am inclined myself to extend this hope to all in the world who have not rejected Him here.

IV. Another great objection of Mr. Constable against the idea of future probation, stated in his par. xx. to xxiii., xxxvi. and xxxvii., is that, if granted to former generations, it would be unfair to the last generation of unsaved sinners on the earth at Christ's second coming; who, he argues, are all to be suddenly destroyed at the time of that event, and so have no time afterwards for conversion when their earthly term is ended. To this two answers may be made.

1. Before Christ comes, the Gospel is to be preached in all the world for a witness unto all nations (Matt. xxiv. 14); and, perhaps, will be brought more distinctly under the notice of every individual in those nations than it is now in nations professedly Christian; so that none can plead that they have not had an opportunity of becoming acquainted with it in this life. I do not myself contend that those who "have enjoyed the very highest light that men can

[1] Those who argue as if all the world in that day heard Noah's preaching, must suppose him a wonderful traveller!

enjoy"—"the study of whose life has been the Holy Scriptures"—"who have had full leisure and abundant opportunities to have attended to the things which concerned their peace," shall, if they neglect these, have any further opportunities of salvation, whether they have lived in the first age of Christianity or the last. The "tares" have grown among the wheat, and enjoyed the same light and rain from heaven; they seem to represent those who have been outwardly included in the kingdom of heaven upon earth, but have proved unworthy of their position; for the angels, represented by the reapers, "shall gather *out of the kingdom* all things that offend, and them which do iniquity" (Matt. xiii. 41).

2. It does not appear certain, to me at least, that all the unsaved at Christ's coming will then be finally destroyed, body and soul. If destroyed from the earth, may they not rise again when Death and Hades give up their dead, to appear before the great white throne in the last judgment? If so, and if there were any ignorant heathen among them, and any "who possessed but a little light, and scarcely knew what sin was," the thousand years in Hades would give opportunity for a posthumous offer of grace. As to the righteous heathen, if there were any such on the earth at the time of Christ's second coming, it may be supposed that they would immediately welcome and submit to Him on His appearance, and so form part of His millennial kingdom, if not of His glorified Church. Indeed, unless we suppose a large conversion at that time of Israelites and Gentiles, which we know is supported by other Scriptures, it is difficult to see of whom that millennial kingdom will consist. That there are to be nations on the earth during the Millennium, distinct from the glorified Church, is proved by the fact that at the end of it they, or their descendants, are found in rebellion under Satan, and fire comes down from God out of heaven to devour them (Rev. xx. 7-9). Having sinned in a time of so much light and grace, during the visible reign of Christ and His saints, when they might walk by sight rather than faith, we are not concerned to find any time of further probation for these.

The whole subject of these "last things" is very mysterious, and

This letter reminds me of an article by Dr. Landels, of Edinburgh, in the *Homiletic Magazine* of April, 1886, closing a "Symposium" on this very question, "Is salvation possible after death?" Dr. Landels holds that it is not, and, for the same reason (which does not seem properly to lead to that conclusion), that it is not death, but character, which closes probation. He writes as if all above the age of infancy have their characters so fixed some time before death, that no further change is possible, either in this life while they live, or after death; at least, he seems to ignore all other cases. Dr. Landels was the last contributor to this symposium, so no other could answer him; but it struck me that he could be answered by two considerations, and so also may Dr. Palm.

1. It is not a fact that all characters in this world are decided. We do see some so hardened that it seems as if they are condemned already, and we see also many saints whose salvation is sure; but we see besides immense multitudes whose heart and character are unfixed, unhardened, still fluid, still capable of moulding and impression. Think of all the light-hearted, undecided young people; all the careless, merry boys and girls; all the weak, wavering, uncertain characters, neither religious nor irreligious; all the ignorant, dull, unawakened souls; to whom earnest and arousing influence may yet come! Numbers of all these are swept away by death every year, some suddenly; and, on Dr. Landels' theory, that it is not death but character which terminates probation, it would seem that in their case probation must run on after death, till the settling of their character does terminate it. This, then, would open a wide door of continued opportunity and hope (though Dr. Landels never meant it), to all these immature and undecided characters, in Christian as well as heathen lands. I cannot but admit in my own heart some measure of such hope for these classes even in Christian lands, who die without having actually rejected the Gospel, if not much influenced by it; especially as some have had but little light. But the case is much stronger for them in heathen lands, where no influences of the Gospel have yet been brought to bear upon them. And when we reflect on the vast populations of the globe, in ancient as well as modern times, in all lands and under all religions, a large proportion of whom have passed away in death while youthful, or, at least susceptible, rather weak and ignorant than wicked,—we cannot but feel how rich Hades must be in plastic human material, which might yet be moulded into fair, permanent forms by the hand of the Potter,—in almost virgin soil, in which the good seed of the Gospel might spring up and bear fruit;—were that hand but extended,—were that seed but sown! Who shall say that it is not? And if, at Christ's second coming, there are such classes of the young, thoughtless, ignorant, and undecided found alive upon the earth, may not many of them be of those who are not destroyed but converted by that great event, and so form part of the millennial nations?

2. It is not a fact that even those who seem conscience-hardened are necessarily beyond possibility of conversion in this world. Every City missionary and Salvation Army agent can tell of cases in which a man, who had seemed a confirmed and hardened sinner at one time, became a softened penitent later on. Can we then say that, if he had died in the interim, it would be *impossible* that he should be softened by a presentation of the Gospel after death ?

I am not contending, however, that it would be presented to such a man after death, if he had had a full and fair opportunity of accepting it here. It seems in accordance with the tenor of Scripture to suppose that, generally, for those who have lived under the light of Revelation, death does close probation ; and it may be that in many cases character closes probation before death. I merely point out here, that this does not disprove the hypothesis of a probation after death for all the rest of mankind. The cases of mankind are infinitely various; and it may be that God's methods of dealing with them are equally various; certain it is that we have no right to suppose we know all about them, and apply one hard and fast rule to all.

This brings me to what shall now be my concluding remark. There is one great element in this subject, which must not be omitted from our consideration of it, though it may seem to neutralize the force of much which has been said before. This is the unerring Foresight of God, which must render it superfluous for Him to apply tests and probations to ascertain how men will act; for He knows precisely, and has known from eternity, not only how every individual soul will feel and act in the actual circumstances in which it is to be placed; but, also, how it would feel and act under every conceivable circumstance in which it could be placed. May He not, then, make short work in many cases, by omitting the probation and opportunity, of which He knows beforehand the result ? We dare not say that thus it is, when we see that so many have a long-continued and patient day of grace in this life; and because also, though not necessary to prove the result to *God*, probation may be morally necessary to *men*, to manifest to their own consciousness their responsibility and the part exercised by their own wills in the acceptance or rejection of salvation. Also it may be necessary to illustrate to all the Universe the moral government of God. I only mention this part of the subject to indicate how soon our lines of thought run out of sight when we are dealing with the Infinite, and how little we can grasp that side of any subject which turns towards God. "How unsearchable are His judgments, and His ways past finding out!" We can but fall back on the great principles, that "God is love," that God loves the world, that "He willeth not the death of a sinner, but that all should turn from their ways and live," and that if, therefore, some do not turn, the limitation of salvation is in them, and not in God.

H. L. M.

"LA VERITÉ EST DANS UNE NUANCE" (?)

ERNEST RENAN.

ONCE, in time of darkness olden,
Truth stood in a lofty place:
gleam'd her wings, like angels', folden
round the perfect limbs of grace.

She had burst from sunbeams cloven
twin-born with the birth of Day;
but a veil, like darkness woven,
stream'd athwart her face for aye.

She with sad arms stretch'd at even
makes her bitter moan, and cries:
"Can no hand on Earth, in Heaven,
"rend this horror from mine eyes?

"He who, living well and purely,
"high attains, and lifts the veil,
"I will smile upon him surely,
"nor from right his feet shall fail."

Down the unlighted path of ages
mortals strove to do the hest:
poets, priests, revealers, sages
toil'd to make her manifest.

Many wise and many sainted
vainly strove and vainly died;
none so perfect, so untainted,
as could lead pure Truth a bride.—

Rose a STAR one eastern morning—
One was born—a King, it said—
forth He came, a Phœbus dawning—
rent the veil—the lie was dead.

Now her bright face on us shineth—
light is risen: keep the way
onward: falsehood Night inclineth
more and more unto the Day.

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THE NATURE AND SEQUENCE OF OUR LORD'S SELF-DECLARATIVE AND ATONING WORK "IN SPIRIT" AND AS "SOUL" WITHIN THE UNDER-WORLD, CONSIDERED IN ITS RELATION TO THE CONSTITUTION, AFTER-PROBATION, AND ULTIMATE DESTINY OF MANKIND.

(*Continued from the last number*).

"*suffering*" is obviously the main theme of these two chapters, and, indeed, of the rest of the epistle also, 1 Pet. iii and iv; and pre-eminently "the suffering of *Christ*:" "that He might bring *us* to God" He was "put to death in flesh, but quickened in spirit"—and "*by the* Eternal Spirit," Rom. i. 4; viii. 11; Heb. ix. 14: and "having died *for sins* once, *the just for the unjust*;" having been "*made* sin," or "a curse," that He might "*put away* sin" 2 Cor. v. 21; Gal. iii. 13; Heb. ix. 26-28, He became enabled "to preach" His Own gospel "unto *the spirits* in prison"; first announcing "*in Spirit*" His partly performed atonement, and then, as He "triumphantly" returned from "the heart of the earth," and ere He drew after Him "a multitude of captives," proclaiming *in* "*Soul*" its full accomplishment, Col. ii. 15; Matt. xii. 40; Eph. iv. 8:

but Jesus "having gone into heaven," there became needed, both upon the earth *among the living*, and within its "prison-house" "*among the dead*" Is. xlii. 7; xxiv. 22; xlix. 9; lxi. 1; Job iii. 18; Zech. ix. 11, 12; Rev. xx. 7, divinely chosen and taught "preachers" of the same "good tidings" to the children of men, who are ever "multiplying" and ever "dying," Gen. ix. 1, 7 *not* i. 28; Heb. ix. 27: such "a preacher," verily, *among the living*, was the apostle-"elder" Peter himself; and here, in the verses which begin this fourth chapter, he tells out "to the strangers" *the whole gospel*; exhorting to good works by the power of, and as a consequence of faith in, the vicarious "*sufferings*"—of which in part he had been "a witness," 1 Pet. v. 1—of Christ, Whom he now declares to be not only the Saviour, but also "*the Judge*" of both "quick *and dead*":

but *a transcendent revelation* regarding such *second* division of humanity is to follow the apostle's discourse concerning these foundation truths of the past "*sufferings*" and coming "*judgment*" of "the Son of Man," to Whom "the execution" of the latter—together with the granting of "*life*," as well as the experience of the former, "had been committed by the Father," John v. 22, 27; Acts xvii. 31: John v. 26; xvii. 2; 1 Pet. iv. 6: Is. liii. 10; Luke xxiv. 26, 46; Acts iii. 18; xvii. 3; Heb. ii. 10; and it is found to take its origin from out of, and to be builded upon, the same fundamental realities of "*suffering*," and "*judgment*," and "*life*":—

the Saviour's words of inferential teaching, that *among* "*the dead*" there should be those who would "*believingly*" unto *the* "*life*" of "*the soul*" "hear the gospel" as uttered forth by "the voice of *the Son of God*" —and if so, then likewise as subsequently proclaimed by *His appointed heralds*—being soon about to be published to the Church by *St. John*; it became the province of *St. Peter* to follow the seemingly usual order of New Testament discovery of truth, and earlier announce the *further*

ordained and *greater* mercies, both of *the continuity of* "*the preaching*" to *all* the "dead"—for, very significantly, the article to this noun, and also to "quick," is omitted in 1 Pet. iv. 5 and 6—by an established "ministry of reconciliation," 2 Cor. v. 18, 19; Rom. xi. 15; Col. i. 20; and also *its comprehensive results* in the *eventual* bestowal of "*life*," through the merits of "*the suffering of Christ*" and *after* "*the execution*" *of* "*eternal judgment*" *as to the re-formed* "*soul*" Heb. vi. 2, upon *every* whilom enduringly "disobedient *spirit* in prison," that shall have passed to within and away from "the land of darkness" since "death did enter into the world by sin," Job x. 21, 22; Ps. lxxxviii. 12; Rom. v. 12:

and *most clearly* does the apostle's diction convey this surpassing disclosure, which we perceive was designed by the Holy Spirit should be unfolded in his first epistle, and more especially in its fourth chapter: for the assertion may be confidently ventured, that all the generally assumed difficulties in the interpretation of his meaning would be found to vanish, if the sense of verse 6 were connected with that of verses 1 and 2, and a *perpetual* instead of a *spent* force were correctly allowed to reside in the tense of its first verb; and if also *the nature and future history of man's constitution* as evidently set forth *in the Scriptures*, and, it is submitted, as herein truly recounted, became thoroughly investigated, understood, and received—else will such hindrances to full apprehension, which are ever present before the minds of the majority of thinkers on these subjects, always remain insuperable:—

as a consequence of "*the suffering of Christ in the flesh*" for *us men and for our salvation*, and of His thereafter "*cessation from sin*," "which Himself knew not" 2 Cor. v. 21; Is. liii. 9; Heb. iv. 15; 1 Pet. ii. 22; 1 John iii. 5, the completed gospel was, is being, and, until the Lord shall come again, still "will be preached" *to those* "*abiding in the flesh*" Phil. i. 24, in order to their "*living* no longer the rest of their time in human lusts, but to the will of God:" but as *another* consequence of "*the suffering of Christ in the flesh*" "for the iniquities of *the whole world*" 1 John ii. 2, and of His subsequent "*cessation from sin*," this same perfected gospel became "preached *also to them that were dead*;" at the first, as among *the living*, by the Lord Himself—"the Saviour of *all men*," though "*specially* of them that believe" 1 Tim. iv. 10—"*in Spirit*" *and afterward in* "*Soul*;" and then uninterruptedly until this present by His called and commissioned confessors: and it is maintained that the construction of the language of 1 Pet. iv. 6 fully warrants our firm and assured belief, *that such* "*preaching*" *will sustain no intermission*, before that its merciful and yet incriminating delivery shall *altogether* terminate with the *second* resurrection, or that of "*the rest* of the dead," Rev. xx. 11-15, 5, 6:—

for albeit during *the millennium* "the earth shall be full of *the knowledge of the Lord*," or "filled with the knowledge of" or "by knowing *His glory*, as the waters cover the sea," Is. xi. 9; Hab. ii. 14; and albeit throughout that happier period "the heathen," or "the nations," or "all flesh" "from the rising of the sun, and from the west," as well as or including "the house of Israel from the least of them unto the greatest of them, *shall know the Lord*," or, because of His "mighty" and "terrible acts" "in righteousness" toward and on behalf "of His chosen," and "holy," and "special," and "peculiar people" Deut. vii. 6;

xiv. 2, "*shall know that* HE IS *the Lord*"—see Ezek. xxxviii. 16, 23; xxxix. 6, 7, 23, 27, 28, though these two chapters do not receive *ultimate* fulfilment until *the end* of the 1,000 years;[1] Is. xlv. 6; xlix. 26; Jer. xxxi. 33, 34; Heb. xi. 8; and very many more passages in Ezekiel's prophecies declaring *future universal* "*knowledge of the Lord*:" and take also into consideration the lasting nature of the influences which will be produced far and wide by the *angelic and extended* "preaching"—of "the *æonial* gospel of *the kingdom*," not of "the gospel of *the grace of God*," Acts xx. 24—soon to be delivered, as foretold by the Saviour in Matt. xxiv. 14, and as heard by St. John, Rev. xiv. 6; and that of the universal effects caused by the terrific events of "the day of the Lord;"—yet will not even *millennial* knowledge *necessarily* impel every man *either to savingly accept or definitely reject* the claims of the Redeemer upon the entire and constant worship and zealous service of his whole being; nor will the *now* largely prevailing tendency of humanity to criminal apathy, and heinous infirmity of purpose regarding its everlasting interests, perforce *then* become suddenly transmuted into universal and commendable energy Godward, because of the *additionally* accomplished fact, that our race shall have entered upon the full enjoyment of those superabundant blessings, which are so freely detailed and glowingly described by the prophets as belonging to this coming golden age of "iron rule," Ps. ii. 8, 9; Rev. ii. 27; xii. 5; xix. 15:

but like as under the present and former dispensations, so also through all the course of the more blissful era which is shortly to commence, will there analogously be found discernible by the Omniscient Lord a *third* division of mankind, that shall *still* be distinguished by *lifelong indifference and dying indecision* relative to the salvation of "the life" or "soul": and the inferentially revealed and prophetic truth that, after the return of Christ and until the last great judgment, such class of careless or wavering sinners will continue, by reason of *successive membership*, in retention of a freely recognisable existence which, until the close approach of "the

[1] A brief Treatise on the world-wide rebellion (witnessed by St. John during his *third* "*in spirit*" *condition*, and foretold through him in Rev. xx. 7-9—see "The RAINBOW" for *November* last, and under my viith Note therein to former Articles, commenced in the number for the preceding April, on "The Prophetical Fourth Empire," etc.; and see also the Articles themselves) of "Gog and Magog" ("when the 1,000 years shall be finished") is in course of preparation, and will, I trust, be shortly completed and published. I design to show thereby, not only that, contrary to the everywhere received opinion, such last and great rebellion constitutes *the ultimate fulfilment* of this circumscribed portion of Ezekiel's writings, of Joel iii, and of other and extensive sections of Old Testament prophecy, but also that of all these predictions it forms *the primary reference;* for only *proximately* do they bear relation to the leading and exceeding direful transactions of that (*albeit in certain senses ever-to-be-unparallelled* Matt. xxiv. 21, 29; Dan. xii. 1; Joel ii. 1; Jer. xxx. 7) period of "great tribulation," whose horrors will affect all Gentiles as well as all Jews; and into the midst of which, as its *real* distance lessens, the guilty world increasingly *appears*, before the mental vision of those who *on right lines* (and not *exclusively* after chronological or significative methods; concerning which the Saviour indirectly but very plainly declared, that their *alone* employment, separately or in conjunction, should ever be wanting in accuracy or reliability of result, and be barren also of practical utility, Matt. xii. 39; xvi. 4; xxiv. 24, 36; Mark viii. 12; xiii. 22, 32; Luke xi. 29; Acts i. 7; etc.) study the Word of God and its declared analogies between the past and the present-future, as if hasting with continually accelerating velocity. *The Holy Spirit* would have us look *forward*, and *yet* and *again* and *still forward*, along the times (and, indeed, into their succeeding eternity)

day of the Lord," shall have been ever enlarging for some 6,000 years, becomes clearly and speedily evident to the open-minded student as he takes note connectedly, amid the profusion of systematic and graduated predictions proximately referable to the millennium, of the following or of other and kindred passages—Is. ii. 2-4 ; xxxviii. 8 ; lx. 12, etc. ; lxv. 19-25 ; Mic. iv. 1-7, etc. ; Zech. ii. 10-13 ; viii. 20-23 ; xiv. 16-21 ; etc. ; etc. :

and to the departed "spirits" of the definite part of this moiety of humanity which "shall be dissolved" *during this now "drawing on" Sabbatic period*, "will the gospel be preached" in the under-world ; and *no less forcibly* than it shall have been therein proclaimed along the current "generation," to the myriads upon myriads of "imprisoned spirits" that had pertained to those constituting all *previously* subsisting portions of the same *undecided* division of mankind :—

and the powerful and efficient "delivery" of this consecutive "*preaching to* ALL *the dead*" will be *wholly* discovered, not at "the *first*" and *pre*-millennial, but at the *final* and *post*-millennial resurrection Rev. xx. 5, 6, 11-13, to have equally in EVERY case *compelled* attention and induced *resolve ;* and it shall *then* be universally perceived that, according to the *positive* or *negative* character of such *determination* by each "*spirit*," there has resulted to each "*risen*" "*soul*," either "*the free gift of œonial life*," or "*punishment of œonial destruction* from the Face of the Lord *in the lake of fire*," which is "*the second death*," Rom. vi. 23 ; 2 Thess. i. 9 ; Rev. xx. 6, 14 ; xxi. 8 :—

howbeit, this "life" shall be enjoyed by those "*souls*" pertaining to *the Old Testament dispensations* and *the millennium*, whose "*spirits*" will have thus been brought to the *positive* decision in the under-world, not in "*the heavenlies*," whither the Lord will have long since conveyed "His *Wife*"—*not* His "*Bride*"[1]—"*the Church*," but in and upon the eternal residence and "inheritance" of "the people of God"—study in the light of their *ultimate* fulfilment the following passages ; Ps. ii ; xxii. 27-31 ; lxxii ; lxxxix ; Dan. vii. 13, 14 ; Zech. ix. 9, 11 ; Is. liv. 2, 3 ; lv. 5, 12, 13 ; lx. 3-11, 13-22 ; lxi. 3-11 ; lxvi. 10-12 ; etc., even the "new heavens and new earth" of "indwelling righteousness," 2 Pet. iii. 13 ; Rev. xxi. 1 ; Is. lxv. 17 ; lxvi. 22 ; etc. : and everlastingly shall such "*souls*" "give glory and honour and thanks" Rev. xxi. 24, 26, etc. ; and see also iv. 9 to "the Author" or "Cause of their salvation" Heb. v. 9, Who Alone "distinguished them," or "made them to differ," 1 Cor. iv. 7 :

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spread out by Scripture in the front of our intended and privileged apprehension, for the discovery of the crowning accomplishment of all but the foundational segment of the divine compilation of prophetic announcements ; but never has "the deceiver of the whole inhabited earth" Rev. xii. 9 ceased to strive (and with *nearly complete success*), by means of lying suggestions of *past* and *present* fulfilment, that the attention and gaze of mankind might become permanently fixed in other and varying directions, and so away from the *coming* seasons and scenes of the active culmination of his *longest-studied* and *supremely* malignant machinations.—And be it realised for anticipative meditation, that the prophets expatiated far more largely on "*the glories*" of Immanuel, and on His eventual victories and reign, than they discoursed with regard to His foregoing "*sufferings*," 1 Pet. i. 11.

[1] See my same Note No. vii, but in "The RAINBOW" for *March* last.

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faithful "Gentiles" who shall be preserved *alive* at the great crisis of the world's *final* revolt—when full and particular analogy will be maintained with the huge details of the approaching *antichristian* rebellion that belongs to the termination of *this* "age," Is. lxvi. 19—,"*the men*," or "*the nations of them which are saved*;" concerning whose never-ending state and occupation, and receipt of "God"-administered and multiform consolation, of direct "enlightenment" from the Divine Personality of "the Lamb," and of essential and "healing" vitality, we find plenteous mention in Rev. xxi. 3, 4, 24, 26 and xxii. 2; and absorbedly peruse also Deut. xxxii. 43; Ps. xviii. 49; cxiii. 3; cxvii. 1; Is. xi. 10; lvi. 8; lix. 19; Matt. viii. 11; Luke xiii. 29; John x. 16; Rom. xv. 9-12; Eph. i. 10; Phil. ii. 20; Col. i. 20:

but while, during the commencing "ages of the ages" of the limitless eternity, such former and *resurrected* proportion of "*the saved nations*" will be continuing in realisation of the truth, how that this "*preaching to the dead*" became "in them a savour *from life*" John v. 25, 26 "*unto life*" verses 28, 29—John xi. 25, 26 should be *otherwise* understood; for Christ does not here refer so much to *the progressive nature*, as to *the certain actuality* of the prospective vivification of "*the spirits*" of "*the dead*;" and He alludes in verse 26 *solely* to *the yet* "*living*"—,those *other* re-constructed "*souls*," whose "*spirits*," under the sound of the same "*preaching*" within the Hadean regions, and during this dispensation and that of the 1,000 years, shall have formed the *negative* resolve, will be experiencing "in Gehenna" the "penal" *process* of "abolition;" and will thus be passively evidencing, to themselves and to the universe —examine in the horror of its ultimate accomplishment Is. lxvi. 22-24, their own fulfilment of the *further* and exceeding awful declaration of St. Paul with reference to his "*speaking* in Christ of the Word of God" to *the living*—which is every way analogous with Its *proclamation* to *the* "*dead*," that the ministration 2 Cor. ii. *14*-16 of the gospel "is in them that are *perishing* a savour *from death*" John v. 25, 26 "*unto death*, verses 28, 29; and consider also Luke ii. 34; John ix. 39; etc.; 1 Cor. i. 21-24; etc.; 1 Pet. ii. 6-8; Rom. ix. 22, 32, 33; etc.:

yet this *death of deaths*—mention of which we discover *even in the midst* of the glowing descriptions by the prophets of the universal blessedness that shall saturate with its joys the "new heavens and new earth" Is. xxv. 6-8—,albeit no "resurrection" of *the* "*soul and body*" can therefrom take place Matt. x. 28; Mark ix. 43-48, shall *at length* be "*swallowed up in victory*," 1 Cor. xv. 54:

for *when*, in order, the *ten*-twelfths of "the Church," consisting of "*those fallen*" or "*laid asleep through Jesus*"—such as St. Stephen Acts vii. 60; 1 Cor. xv. 6, 18, 51, AND "*the dead in Christ*," who will have reached the *positive* decision *after their departure*, and in consequence of *the then continuous* "*preaching*" to them of "the gospel"—as, for example, multitudes of the infants that, ere yet conscious of sin, will have *passed away* into the under-world during this current era of *election to* "*the heavenlies*" Matt. xviii. 10, 14; Mark x. 13, 14; Luke xviii. 15, 16; 2 Tim. iv. 18, "shall have put on incorruption;" and the "*living*" *two*-twelfths of such "Christ's Body"—"*those left above*" or "*over*" or "*around*"—"shall have," *at appointed intervals*,[1] "put on immortality,"

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[1] See this subject treated at some length in my Notes (to the before-mentioned Articles) v and vi, in the numbers of "The RAINBOW" for *August* and *September*, 1886.

Matt. xxiv. 40, 41; xxv. 1-13; Luke xvii. 34-36; 1 Thess. iv. 13-17; 1 Cor. xii. 27; Eph. i. 23; iv. 12; v. 30; Col. i. 18-24;

when the "blessed and holy" ones who belonged to the Old Testament dispensations, having "become dissolved" 2 Cor. v. 1, or "having *died*" —this Greek word altogether differs from that employed for "*the dead*" in the last clause of 1 Thess. iv. 17—or "*fallen asleep*" Acts. xiii. 36; 2 Pet. iii. 4 "in faith" Heb. xi. 13—such as "Abraham, and Isaac, and Jacob, and all the prophets" Matt. viii. 11; Luke xiii. 28; *Dan. xii. 12*—, OR having attained thereunto *subsequently to their death* as the result of "*the preaching*" by Christ and, unceasingly, by His deputed evangelists in the spirit realms John v. 24-29; xi. 23-25; 1 Pet. iii. 18-20; iv. 5, 6—as, for example, all those to whom is made allusion in Matt. xix. 13, 14; Luke xiii. 29, 30; Matt. xii. 41, 42; Luke xi. 31, 32; notice in the Greek with regard to the two latter sets of texts, the inverted order of statement but exact repetition of language, the absence throughout of the article to the nominative cases, and the differing character of the first verbs—, and who are "to be priests of God and of Christ, and to reign with Him" "upon the earth" chap. v. 10 "the 1,000 years," shall have received their "*part*," after the happening of the exact antithesis of the infernally prompted attempt recorded in Matt. xxvii. 62-66, or "the binding and confining and over-sealing of Satan within the abyss" Rev. xx. 1-3, in the hitherto uncompleted "first resurrection," or that "of the just," verses 4 to 6; Luke xiv. 14; xx. 35, 36; Heb. xii. 23; Dan. vii. 9-27; observe that the occupancy of *twelve* of these "thrones," to which reference is made by Daniel and St. John, will belong to *the apostles of the Lord* Matt. xix. 27, 28; Luke xxii. 29, 30, *reckoning among them St. Matthias*, Acts i. 12-26; *but that no such throne will be assigned to St. Paul, upon whose entire "soul"-personality there was bestowed at the moment of his "dissolution," and in advance of "the Church," a far higher destiny*, 2 Cor. v. 1-9; Phil. i. 20-24; 2 Tim. iv. 6-8; Eph. i-iii; etc.; etc.; Gen. xiii. 16 as compared with xv. 5; chap. xxii. 17; Heb. xi. 12—also that such twelve apostles *will have been "raised" with the "fallen asleep" and "dead" portions of that "Church"* at "the Presence" of Christ, to meet Him in our upper "air" 1 Thess. iv. 13-17; wherein they will have been joined from time to time during the unequalled persecutions of "the day of the Lord," and *before* "the resurrection" of the Old Testament "saints" Rev. xx. 4-6, by fresh accretions to the erewhile *actively evidencing* company of "*the beheaded*," and, as to their *whole* and glorified individuality, *immediately* "*ascended souls*" chap. xi. 12—and also by new additions to the afore *enduringly incompliant* host of *otherwise* martyred *and instantly and similarly* "*uprisen souls*," chap. xiii. 7-10, 15; xiv. 12-16; xv. 2-4; xviii. 24—alluded to in chap. vi. 9-11, and again in chap. xx. 4; its fore-determined number, and the respective aggregates of other faithful—surviving as well as slaughtered—"*souls*," having become meanwhile, and at the overthrow of Antichrist and his malevolent power, perfectly "fulfilled":—

when not only all "members" Rom. xii. 4, 5; 1 Cor. vi. 15; xii. 12-26 of "*the Church*," whether "the fallen asleep through" or "the dead in Jesus Christ," or "the living and remaining" 1 Thess. iv. 13-17, or those "*left*" Matt. xxiv. 40, 41; Luke xvii. 34-36 by Him—because of

failure in "watching" and "waiting" and "being ready" and "looking for," and in "loving *His Presence*" *and* "*Epiphany*," Matt. xxiv. 42, 44; xxv. 13; Mark xiii. 35, 37; Luke xii. 36, 40; xxi. 36; 1 Cor. xvi. 13; Phil. iii. 20; 1 Thess. i. 10; v. 6; 2 Tim. iv. 5, 8; Tit. ii. 13; Heb. ix. 28; 1 Pet. iv. 7; Rev. iii. 2—to undergo more or less of the "tribulation and anguish" belonging to "the hour of trial" or "temptation, that is about to come upon the whole world" or "inhabited earth, to try," or "tempt them that dwell upon the earth," chap. iii. 10; but whose "*glorified*" Rom. viii. 17, 30 "*souls*," or entire and *instantaneously re-vivified*—for will not the under-world become emptied of its accumulated *ten*-twelfths Matt. xxv. 1-13; John v. 28, 29; etc. of the whole "*Church*" at "the presence of the Lord;" and, in the stead of their being for a while conveyed *thither*, will not that same *abiding* "Presence" *immediately* attract *upwards to Itself* such of these "*left*" *ones* as shall "*fall asleep*" Acts vii. 60, like as at *their* "dissolution" It will effect the transfer to "underneath the altar" of the *at once* reunited "*spirits*" and "*bodies*" of the "*souls*" concerning whom we read in Rev. vi. 9-11 and xx. 4, and will similarly cause "the ascent" of "the two witnesses," who, however, not having died *of old*, and so not having yet as "*spirits*" visited the ghostly land, shall, besides death, presumably *also* experience in the course of their future history, but for a very brief and highly significant period, the common lot of residents within the regions beneath, examine Heb. ix. 27, 28; Gen. iii. 19; Eccles. iii. 20? mark that certain of the "left" *one*-twelfth of "*the Church*" will survive until "the sounding" of "the *seventh*" and "*last trump*," when "*all*" pertaining to "Christ's Body" *who are still living on the earth* "shall be changed" 1 Cor. xv. 52, the sum of His "raised" "members" becoming thus "in Him complete," Col. i. 10; and refer to my before mentioned Notes v and vi—or *at some moment* "*changed*" *selves* will successively, between the times of the finished "soundings" of the "trump *of God*"—1 Thess. iv. 16; and the *ending* half of 1 Cor. xv. 52—and "the *last* trump"—Matt. xxiv. 31; Rev. x. 1-7; xi. 15, etc.; and the *former* half of 1 Cor. xv. 52—, be borne aloft by swift 2 Cor. v. 8 "angelic" transmission Matt. xiii. 39; Mark xiii. 27; Luke xvi. 22; Acts xii. 11; Heb. i. 7, from among the then "descending" and "gathering" aerial and terrestrial "eagles" or "vultures" Matt. xxiv. 28; Luke xvii. 37; xxi. 20; Job xxxix. 27-30; Luke x. 18; Rev. viii. 13; ix; xi. 14, 15; xii. 7-9, 12; xiii; xvi. 13, 14; xix. 19, into "the pavilion of clouds," and so before "the *secret* Presence" of their Lord 2 Sam. xxii. 12; Ps. xviii. 11; xxviii. 5; xxxi. 20; xcvii. 2; Dan. vii. 13; Rev. i. 7; xi. 12; Matt. xxiv. 3; xxvi. 64; Mark xiii. 26; xiv. 62; Luke xxi. 27, *36*, such "*reception*" John xiv. 3; Matt. xxiv. 40, 41; Luke xvii. 34-36; *not* Acts viii. 39; 2 Cor. xii. 2, 4; 1 Thess. iv. 17; Rev. xii. 5 of these *non-vigilant* and therefore *sore* "*chastened*" but *still* "*loved*" "disciples" Job v. 17, 18; Prov. iii. 11, 12; Heb. xii. 5, 6; Rev. iii. 19 precisely supervening, "in the twinkling of an eye" or the flapping of a wing, on the happening of their natural or violent "*decease*" chap. xiii. 7, 10, 15; xiv. 8, 12-16; xv. 6; xvii. 6; xviii. 20; xx. 4, or at some one of the *later* collective *raptures* of *still living* portions of this "left" *remnant* of "*the Church*" within "the Lord's day," whose determined occurrences, together with those of "the going up in the

cloud," and "the snatching away unto God and unto His throne" of, respectively, "the two witnesses," and "the man child" or "the 144,000 redeemed first fruits" Rom. xi. 16; James i. 18, become inferentially and incidentally, and in the *latter* instances directly and sequentially revealed by St. John, as he records *on the one hand* the evidences, granted to his exalted visual and auditory perceptions, of the safe temporary location of their subjects—*for the most part* comprehended within "*the Church*"—on the "cloudy" heights of the *first* "heaven," and *on the other hand* the actual episodes—in the cases of the "purchased" and "blemishless Israelites of every tribe" whose number is indicative of intensified perfection multiplied into itself, and also of them that are called "the two olive trees, and the two lampstands established before the Lord of the earth" Ps. lii. 8; cxxviii. 3; Jer. xi. 16; Hos. xiv. 6; Zech. iv; Rom. xi. 16-24, but not in those of "*the souls whom the apostle saw underneath the altar;*" and all these receive notice as being reckoned among "*the people of God*," or the future Jewish Theocracy—of the sudden and inconceivably speedy transposition of their undivided but "changed," or "gloriously" "restored" personalities, from out of the midst of inimitable persecution on earth up to "the Lion that is of the tribe of Judah, the Root"—scrutinise Matt. iii. 10; xiii. 6, 21; Mark iv. 6, 17; xi. 20; Luke iii. 9; viii. 13; Rom. xi. 16-18; xv. 12; Rev. v. 5, "and the Offspring" chap. xxii. 16—"of David," Who is also "the Lamb" Acts viii. 32; 1 Pet. i. 19; and peruse the entire Old Testament—"of God" in John i. 29, 36 only—, "to His throne set in" *the same first* "heaven," to "the golden altar before God," and to "His temple of the tabernacle of the testimony," both also therein situated, study Rev. iii. 21—iv. 11; v. 6-14; vi. 1, 2, 9-11, 16; vii. 9-17; viii. 3-5; ix. 13; xi. 4, 12-19; xii. 5, 10-13; xiii. 8-15; xiv. 1-5, 10-18; xv; xvi. 1, 7, 15, 16; xvii. 14; xviii. 13, 20; xix. 1-10, 14; xx. 4-6; xxi. 9, 14, 22, 23, 27; xxii. 1-3: every text to which reference is made within this paragraph should be examined in the light of the declaration by *St. Paul*, that "at the *last*" or "*seventh* trump ALL" "*left*" members of "*the Church*" who will then be still surviving upon the earth "*shall be changed*," 1 Cor. xv. 52; for it therefrom follows, that the allusions found in *the apocalypse* to martyrdom and rapture as taking place *after* the date of "the sounding of the seventh angel" chap. xi. 15, must bear relation to "*saints*" and "*servants*" of the Lord Jesus other than those who in part shall constitute "*His Body*" and "*His Wife*," chap. xix. 7-9; Matt. xxii. 1-14; xxv. 1-13; 2 Cor. xi. 2; Eph. v. 22-33; see in *all* these connections my Notes v, vi, and vii, to each of which attention has been already drawn—

when not only such perfected "*Church*" shall have been "*raised*" *in* "*soul*" to join her Lord, no individual member thereof being found wanting John xvii. 12; xviii. 9, and "*the marriage supper*, and *the marriage* of the Lamb shall have become *accomplished*, His Wife having made herself ready, it having been bestowed upon her that she should array herself in fine linen, pure and bright," Rev. xix. 5-9; Matt. xxii. 1-14; xxv. 1-13; Luke xii. 36; xiv. 7-11; John ii. 1-11; Heb. xiii. 4; *but when also the after whatsoever manner martyred* "*souls*" finding mention in Rev. xx. 4-6, all of whom will actively or passively "*testify*" *of God* and "*be killed*," but will "LIVE" verse 4 and

"*ascend*" *in the entirety of their re-constructed being*—as to *these* particulars of their history, and as to *these alone* out of *many* that might be enumerated in a separate treatise, resembling their far more highly endowed fellow-sufferers, the returned Enoch and Elias; who, however, are comprised within the same ennobled assemblage—to "*the Presence*" of their Divine Master at the divers moments of their "dissolution," such their "being offered" Phil. ii. 17; 2 Tim. iv. 6 eventuating during the *earlier* periods of this *all*-inclusive—even of "*the Church*" herself—"first resurrection" Rev. vi. 9-11; xx. 3, 4—*when the occupants of the "thrones* seen" by St. John, "to whom judgment will be given;" and who will consist of them that "*died in faith*" prior to the incarnation and "sacrifice" of Christ; of those referable to the same antecedent eras who, though they departed not in the like condition of belief, will yet be found *to have savingly attained thereto after their decease*, either by means of immediate and sustained preparatory teaching granted to their newly conditioned "*spirits*" *within the under-world*, or as the consequence of the confirmatory "preaching" which is being uninterruptedly continued *therein* along the course of this current dispensation; and of those loyal scions of "*the people of God*" who will have existence amidst the coming days of "anguish" Is. viii. 22; Jer. iv. 31; Rom. xi. 9, and who will be preserved *alive* through the foretold "*great tribulation*" Matt. xxiv. 21, 29; Mark xiii. 24 until "*the Epiphany*" of Jesus 2 Thess. ii. 8; 1 Tim. vi. 14; 2 Tim. i. 10; iv. 1, 8; Tit. ii. 13; Dan. xii. 9-14, 22; Zech. xiv. 5; Matt. xvi. 27; xxiv. 29-31; xxv. 31; vhvi. 64; Mark viii. 38; xiii. 26; xiv. 62; Luke ix. 26; xxi. 27; John i. 51; Acts i. 11; 2 Thess. i. 7-10; Jude 14; Rev. i. 7—*when both* these re-"formed" Gen. ii. 7; Deut. xxxii. 18; Is. xliii. 1, 7, 21; xliv. 2, 21, 24; Jer. i. 5; Rom. ix. 20; 1 Tim. ii. 13 and "changed" Phil. iii. 21, and "enthroned" Ps. ix; xlv; xlvii; *cxxii. 5; Dan. ii. 44; vii. 9-27;* Is. ix. 6, 7; Jer. iii. 17; Lam. v. 19; Zech. vi. 13; Luke i. 32; Heb. i, 8, 9 and "judicial" personages Ps. lxvii. 4; *lxxii. 1-4;* xcvi. 10, 13; xcviii. 10; cxxxii. 11-18; Is. ii. 4; *xxxii. 1, 2, 15-18;* xxxiii. 5; xlii. 1; li. 3-5; Jer. xxiii. 5; xxxiii. 15; Matt. xii. 17-21; *1 Cor. vi. 2*, and these *earlier* re-organised and then at once "ascended," but a little while afterward similarly re-"established" 2 Sam. vii. 16; etc.; Job xxxvi. 7; Ps. lxxxix. 4, 14, 29, 36, 37; cii. 28; Is. liv. 11-17 "souls" of the martyrs shall have discharged their "sacerdotal and regal" functions in the service "of God and of Christ, *and with Him*, the 1,000 years," Rev. xx. 4-6, etc.;

"*and*," to proceed onward in thought still further into the distant future, "*when* the 1,000 years are finished," and "Satan has been loosed out of his prison for *a little time*, and has come forth to deceive the nations once more;" and the innumerable participants in the great and final rebellion "have been devoured by the fire that will come down from God out of heaven; and the devil that deceived them has been cast into the lake of fire and brimstone, wherein, alive" *in* "*soul*," "had been likewise cast, more than 1,000 years before, the beast and the false prophet," the second and third persons of this blasphemous trinity, who had previously "arisen up out of," respectively, "the sea and the earth" *after their soul-*"*dissolution*" chap. xiii. 1, 11, 3, 12, 14; Dan.

vii. 3, 7, 8, 11, 17, 23-26, *8, 20, 24*; Zech. xi. 17; Is. xiv. 4-23; *Heb. ix. 27, 28*, and therefore underwent not *again* the *first* death, nor a *second* time descended into Hades; *and when* "the rest of the dead, over whom the second death *will have* power," and who had "lived not until the 1,000 years were finished," then taking up position and assuming active part—for such belief becomes induced by prolonged consideration of Rev. xx, etc.—among the opposed and "warring" hosts of either "camp" during the vast terminal revolt—*when* these, comprising the persistently unrepentant of all dispensations prior to "the first resurrection", *some* of whom, however, will doubtless have *decisively and savingly* closed with the merciful offer of pardon and acceptance through Christ, which had been still longsufferingly extended to *all* during the millennial age in the under-world; together with the departed who will originally pertain to "the 1,000 years" and their subsequent "little season", and who, like *each and every single individual one* of their ancestral and *lineal* predecessors, will have sealed their own destiny—albeit in accordance with the fore-ordained election of God—by an affirmative or negative *determination*, formed either before or *after* their "dissolution", relative to the *substitutionary* "sacrifice" of Jesus—*when* this numberless sum-total of *all* "the dead", of *all* "the great" and of *all* "the small" chap. xi. 18; xiii. 16; xix. 5; and compare, as to the full significance of this expression, the following texts with those just cited, Gen. xix. 11; 1 Sam. v. 9; xxx. 2; 2 Chron. xv. 13; *Job iii. 19;* Ps. cxv. 13; Jer. xvi. 6; Acts xxvi. 22, after "the session of the Lord upon a great white throne, and the fleeing away from His Face of the earth and the heaven, place not being found for them", shall have been discovered "standing before the throne, the sea having given up the dead which were in it, and the Death and the Hades having given up the dead which were in them"; and when "books, and" that "other book, which is of life, shall have been opened", and the *one final and universal*, and yet *subdivided and successional* judgment of "*the rest of the dead, the great and the small*", AND of "*the dead*" shall have been delivered "*out of the things which will remain written in the books*" Ps. li. 1, 9; Jer. xviii. 23: Phil. iv. 3; Rev. iii. 5; xiii. 8; xvii. 8; xx. 12, 15; xxi. 27; xxii. 19, and, in the case of *all* "souls", whether "*resurrected*" or "*changed*"—having survived the last final rebellion and its "fiery" consummation, 2 Tim. iv. 1; Acts x. 42; 1 Pet. iv. 5—"*according to their works*", Rev. xx;

and yet again advancing mentally into the eternity beyond, *when* "the Death and the Hades," having completely disgorged their long accumulating and closely confined prey, "shall have been *themselves* hurled into the lake of fire—this is the second death, the lake of fire"—; *when* such "*soul*" as "will not be found written in the scroll of life"—"*if any one*" says the sacred text, for it formed no portion of the divine plan *certainly*, but *only contingently* to record in advance, by the publication and world-wide *loan*, at the termination of the first century of our era, of the Apocalypse, which was designed for *the special use* of "*the people of God*" during "*the day of the Lord*", an unsaved doom for a *single* as yet unborn millennial and "little time" earth-resident; and to "*the dead*" *of these two still future periods* this passage undoubtedly bears *primary* relation—"shall have been cast into the lake of fire"; *and when* "the

ages of the ages of day and night torment" "in the lake of fire that burneth with brimstone"—here solemnly consider the awful description of such punishment given in chap. xiv. 9-11—shall be commencing, with relation to the remembrance of all creaturehood, their everlasting journey into the past; "new planted heaven and new foundations-laid earth", in the stead of "the *first* heaven and the *first* earth which had passed away, and of *the sea* which had ceased to be", having early meanwhile "been made" or "created" and caused to appear Is. li. 16; lxv. 17; lxvi. 22; 2 Pet. iii. 13; Rev. xxi. 1-5, and "new Jerusalem", "*the Bride*, the Wife of the Lamb", and "the light of the nations" verses 2, 9, 10, etc., 24 having become, at the shortly afterward ensuing and appointed time, therein and thereupon established, chap. iii. 12; xxii. 14, 19; Ps. xlvi. 4; xlviii. 1, 2, 8; lxvii. 3; Is. lx. 14; lxii; Matt. v. 35; Gal. iv. 26; Heb. xi. 10, 16; xii. 22; xiii. 14; *when* "the Church of the firstborn enrolled in the heavenlies" Heb. xii. 23—and consider the implication, contained in verse 24, of a *double* Source and a *two-fold* Cause of all human exaltation—, and the glorified both "*coming*" verses 22, 18 "Hebrews" *themselves* and "spirits of the just *made perfect*" chap. ii. 10; v. 9; xi. 40; Luke xiii. 32; Phil. iii. 12 shall have experienced, for the lengthened duration of these same "ages of the ages", somewhat of their respective *heavenly* and *earthly* destinies Gen. xv. 5; xiii. 16; xxii. 17; Heb. xi. 12; etc.; etc., the former as "*the Body of Christ*" Eph. i to iii; etc.; etc., and the latter as "*God's peoples*, the men"—"the nations," in relation to whom neither first "nor second death will be any more", but "*with whom will be* God's tabernacle, and *Himself, He dwelling with them*, their God," and "consolation," Rev. xxi. 1-4, 6-8, 24-27; xxii. 1-5, 14, 15, 17, 19; Is. lx. 21; etc.; etc.; Heb. vi. 18—WHEN such exceeding far forward period of "the consummation" of "*all things*" Heb. ii. 8—18; Eph. i. 10, 20-23; Ps. viii. 6; Matt. xi. 27; xxviii. 18; Luke x. 22; John iii. 35; xiii. 3; Phil. ii. 9-11 shall have *fully* arrived—

"THEN," but not *before* then, "will come THE END" 1 Cor. xv. 20-28:—*and now*, "having abolished all rule and all authority and power; and having reigned"—*upon* "*His Own throne*," Ps. xlv. 6; Lam. i. 19; Heb. i. 8; Rev. xxii. 1, 3—"till He had put *all His enemies and all things* in subjection under His feet", and so had constituted His living "FOOTSTOOL" Ps. cx. 1, etc., *in part* out of such of the *comprehensive and exceptionless* "ALL—that had died in Adam," but "in Christ had been made alive"—as, not being included within the description of verse 23, are *unquestionably* intended to be accounted for and objectively presented by the language of the *succeeding* verses—*now* "shall Christ deliver up the Kingdom to God, even the Father", and, as "the Son", "shall Himself be subjected," together with "all things put into subjection unto Him, to Him Who did subject all things unto Him, that God may be all in all";

but, ere the Saviour will have effected such surrender, "*by Him shall there be abolished the last enemy*", *or* "*death*"—"THE SECOND DEATH, *even the lake of fire*"; *into which* "*death*" *the first* "*Death had been hurled*" *at the commencement of* "*the ages of the ages*": and at the moment of such abolition will a louder exultant shout be raised in all the universe than shall have ever before resounded throughout creation's limitless expanse; and the theme of this prolonged cry, and of the thenceforth eternal song of

praise to the Lord Jesus Christ, "Who Is the Brightness of the Father's glory, and the Express Image of His Person", aye, *Who Himself* constitutes "*the Everlasting Father*" Heb. i. 3; Is. ix. 6, shall be the same, even "the saying that was written"—"DEATH IS SWALLOWED UP IN VICTORY," 1 Cor. xv. 54:—

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AN EXAMINATION OF CERTAIN POINTS IN MR. PASSMORE'S TEACHING, AS CONTAINED IN HIS ESSAY ON "PROBATION" AND HIS NOTES TO "THE PROPHETIC FOURTH EMPIRE."

HAVING, in our last issue, given a *Summary* of Mr. Passmore's views, now pretty fully set forth, on "Probation after this Life," we proceed to submit to a friendly *Examination* some of the leading conclusions he has propounded, availing ourselves of his previous "Notes" to "The Prophetical Fourth Empire" for guidance and confirmation as to what he really teaches.

I. We desire to state at the outset what is the spirit in which the following observations are penned. It should not be necessary to assure our readers that we approach the topics to be considered in a reverent and cautious frame of mind. We have no desire to be wise above what is written, nor to pry into things unrevealed: at the same time we would be willing to learn all that is delivered in the Holy Scriptures for our instruction, and not presume to imagine that any monopoly of wisdom has been vouchsafed to us. Perhaps we need to be in a manner compelled to reconsider conclusions that we have heretofore regarded as well established, and to admit that more has been deposited for our profit in the Word of God than we have been wont to suppose. But while we would thus be most willing to make progress, it cannot be wrong if we carefully examine what appear to us to be novel propositions, and require that alleged proofs commend themselves as being what they profess. We think, therefore, that it will be reverent and in every way right to deal in the most simple and explicit manner with assumed proof-texts; for surely the fact that such texts are taken from the Bible and touch upon topics the most sacred that can occupy the human mind, form no reason why they should be handled in any other than the most straightforward manner. No apology, then, can be needed if occasion should arise for submitting that an assumed proof is no proof at all—that at least we fail to see it. From these remarks it may be readily inferred in what attitude of mind we stand towards Mr. Passmore. That attitude is in no degree one of antagonism: we have no wish to disprove a single proposition he advances, nor needlessly to throw doubt upon what commends itself to him as Scriptural evidence in support of that which he teaches. We cannot afford to miss a single truth which he seeks to press upon our attention. It results from this, as an obvious duty, that we must beware lest a failure to see with him in some things should induce any reluctance to coincide with him in others if candour suggests that in these others he is right.

II. We observe that Mr. Passmore attaches very great importance to

the position that God alone—"God as the Father"—subsists as pure spirit; by which we understand him to mean spirit in contrast with matter; spirit ununited with, unrobed and unlimited by matter; or, in other words, that matter does not necessarily enter into the being or personality of God the Father. Now we are not quite sure of the process by which our contributor arrives at this conclusion. We have an idea that in the last resort he accepts it as a necessary intuition of the human mind. If this is his contention, we have only to meet it with the frank admission that our own mind gives no intuition on the subject. We do not really know what *matter* is; far less has our own mind any intuitive insight into the essential nature of spirit! This may prove no more than that our mind lacks culture in this particular direction, and has never been fairly interrogated on the subject. But of one thing we feel sure—that there are thousands of minds, not conspicuously deficient of common sense, which nevertheless are in precisely the same position as our own. Judging, however, from the frequency with which Mr. Passmore quotes certain passages in connection with this his position as to the sole Divine ability to subsist as "pure spirit," that he would fain set his affirmation on a Scriptural basis. His invariable resort is to John iv. 24, to which he frequently attaches several other texts which probably he himself regards as less conclusive. Now it is quite true that here, in John iv. 24, are the words: "God is spirit," or "God is a spirit," whichever form of rendering be preferred. But is this, let us ask, quite the same thing as if our Lord Himself had said, "God is (a) PURE spirit"—"an UNMIXED spirit"—"spirit *in the abstract, in contrast to matter*"? Surely not quite the same thing! Be it observed—we are not objecting to a word exegetically thrown in, if it be necessary to explicate the sense. Still, a word so interposed must give an account of itself. By what right then does this philosophic word "pure" ("unmixed," "unclothed") presume to interpolate itself in this place? By right of the context? Never, until it can be shown that our Lord was discoursing to the woman of Samaria concerning matter and spirit, or had occasion to allude to anything so philosophical and remote; for remote it assuredly is, since spirit in contrast with *ritual and place*, not spirit in contrast with *matter*, is the theme of our Lord's discourse. 'Remote," we say; and *so* remote as to be not only outside of this particular context, but outside of all the Bible: at least, if there is a single passage anywhere from "Genesis" to "Revelation" which so much as hints at the philosophical distinction between matter and spirit, it has hitherto escaped our observation. The interpolated word, therefore, stands without excuse from Holy Scripture, and if it still presume to appear in this text it ought at the very least to own its existence to be due to the mental intuitions of those who cannot get on without it. And if this much-used proof-text fails, what are we to say of those, for example, which merely record the appearance of Holy Spirit "as a dove" in its descent upon the newly-immersed Son of God? Their citation for such a purpose cannot, we submit, be commended. Their presence in such a connection is to our mind unwelcome in the extreme. For, since the distinction has been drawn between "God *as the Father*," on the one hand, and presumably "God as the Word" and "God as the Holy Spirit," on the other, and these passages respecting the Spirit

affirm at least a temporary assumption by the Spirit of the form of a dove, the suggestion appears to be that the Holy Spirit in contradistinction from the Father is *not* "pure" spirit, else why were these passages given? But we feel persuaded we must have misapprehended the purpose of these quotations: for we should suppose nothing could be more abhorrent to our brother than to suggest for a moment that the Holy Spirit in dwelling in all Christians' hearts, and bearing witness with their spirits that they are children of God, is not, or that the Divine Word prior to His becoming flesh was not, pure spirit. For some misapprehension, therefore, on our part we carefully allow; but at the same time are free to declare that, in our judgment, the alleged proofs are really no proofs at all of the fundamental position to be made good.

III. The next subject which claims our attention is the constitution of man, respecting which Mr. Passmore's leading position is very positive and sweeping. He says the whole living man, constituted by the union of spirit and body, is described in the Bible as "a living soul"—to which no one guided by the Holy Scriptures can for a moment demur. But he does not stop here: he goes much further. He denies that soul in the Bible when referring to man ever means anything else than the entire living personality. Affirming that man *is* a soul, he denies that man *has* a soul. In other words, he denies that soul is ever merely a part of the man. He denies that man is tripartite, denies that the term soul is partitive at all. He expressly says, "soul is man, and man is soul"—"such rule meeting with no exception whatsoever" (p. 388). This is an extreme position to take, and a bold one It is emphasized by the chemical analogue which is adduced by way of illustration. Mr. Passmore, in an earlier article (RAINBOW, November, 1886, p. 486), reminds us that there are certain chemical substances two of which when blended produce a third, in which third, be it noted, the two primary elements are merged and at least temporarily disappear. If this is any analogue at all, then man, so long as he is a living soul, ought to be neither body nor spirit; nay, it would appear that there ought to be in the living man scarcely the faintest trace of either body or spirit. Body and spirit ought to have gone to make up the new ultimate product—soul. The soul is the *tertium quid*. Now, we are bold to affirm that this brilliant analogue is no true analogue at all. Man is not *like that*—having neither body nor spirit during life, and only resolvable into body and spirit by death, when, at least for a time, according to Mr. Passmore's theory, *soul* ceases to be. If that had been true, the Apostle Paul would not have pronounced it to be the especial privilege of the unmarried woman to be holy in body and in spirit (1 Cor. vii. 34)—he would have remembered that body and spirit had disappeared in soul; nor would he have given emphasis to the fact that the body of the believer is a temple of the Holy Spirit (1 Cor. vi. 19); but really, wherever we might begin our quotations to prove that such a subtlety is foreign to the Holy Scriptures, we should not know where to leave off. In fact, we have a grave misgiving that even Mr. Passmore does not absolutely trust his chemical analogue. But now, if he thinks to establish his extreme position by direct and simple appeal to Scripture usage, it becomes our duty to observe that he cannot do this without silencing or torturing his witnesses. If we can evince that in any number of scriptures the

term "soul" is used in a partitive sense, his assertion that his rule ("man is soul and soul is man") "*meets with no exception whatsoever*" breaks down. It is due to ourselves that the reader should remember that we, for our part, frankly admit the generic or inclusive use of the word "soul" in the Bible. We even grant that to be the predominant use of the word, particularly in the Old Testament. What we contend for, in opposition to our able contributor, is, that the partitive use of soul is to be found several times even in the Old Testament, and much more is it to be found in the New—not, perhaps, in many more instances numerically, but in examples of the greatest possible logical weight.

1. When Gen. i. 30 describes the lower animals as having "within them" a living soul, is that not a partitive use of the term soul? This example is of immense significance, partly because it is here applied to animals, and supplies the ascensive argument, that if an animal has a living soul within it, much more has a man, as the nobler and more complex being; and partly because of the position which it occupies here in the first chapter of Genesis, where it is so obviously and significantly introductory to its application to man in the second chapter. As neither the A.V. nor the R.V. gives an adequate rendering of these passages, it will be satisfying to the reader of our argument to have the verses set out in full before him as they manifestly ought to be translated —"manifestly," because it is simply intolerable that the English student of the Bible should not have staring him in the face the fact that "living soul" in chap. ii. 7 is the *fifth* occurrence of the original words which are there so represented.

I. 20. And God said, Let the waters bring forth abundantly an abundance of LIVING SOUL.
21. And God created the great sea-monsters, and every LIVING SOUL that moveth.
24. And God said, Let the earth bring forth LIVING SOUL after its kind.
30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, WHEREIN (*asher-bo*, LXX., ὃ ἔχει ἐν ἑαυτῷ Vulg. *in quibus est*) is a LIVING SOUL, I have given every green herb for meat.

The principle elucidated is this—*that a creature of God may at one and the same time* BE *a living soul and* HAVE WITHIN IT *a living soul:* animals *are* living souls, for they are here so called three times—in verses 20 and 21, the creatures of the waters, and in verse 24, the creatures of the land; and yet they have *within* them (partitively) a living soul, for so it is expressly said in verse 30. In like manner, therefore, may man: we should naturally expect to find that it is so. Whatever may be said to the contrary, God's plan of instruction regarding what is meant in the Bible by "living soul" is, to lead the mind of the learner up from brutes to men. These four instances from Gen. i., we repeat, are of profound significance in relation to the present inquiry; for, spite of the ridiculous timidity of English translators, there are the words: in the Hebrew, *nephesh chayyah* four times; in the Greek, *psyche zoes* or *zoön* four times; and in the Latin, *anima vivens* four times—three times generic, and once partitive. It will not do, therefore, to affirm that because man *is* "a living soul" therefore *he has not within him* a living soul. This first chapter in the Bible refutes the assumption. We affirm that both pro-

writer of the article) conceives as extended to every man, without exception, will consist in having the Gospel preached to him, *or* in every man being saved by it?" and the reply to this point will obviously be the reply to the two hypothetical questions following it: 1. The blessedness of Resurrection will be extended to every man, whether he has had "the Gospel preached to him" or not (Rom. v. 12-19, and 1 Cor. xv. 22). 2. But whether "having the Gospel preached to him" will be blessedness to man or not depends upon whether he will believe it or not. If he believes it, his faith links him to *special* blessedness; for God is *not only* the Saviour of *all men*, but "*specially of those that believe*" (1 Tim. ii. 4, and iv. 10). On the other hand, if he *will not* believe, he must bear the penalty —"the second death" (Rev. xxi. 8). All men are to be delivered from the first death and all its concomitants, which came upon them (Adam excepted) independent of individual will. If, however, after having had the law of life fully revealed to him, man persists in refusing conformity to it, he will die again; and from *that* death I have not heard of any resurrection. The second death (unlike the first) is not to reach any man independent of his will (Ezek. xviii. 1-4, 19, 20, and Jer. xxxi. 29, 30).

Our brother is no doubt quite right when he says: "But in the coming age . . . how wide the door of mercy to our race will be opened is, perhaps, more than we can well conceive." One thing, however, is certain: it will be opened wide enough to admit *every individual*, otherwise it will *not* be opened to "*our race*" at all, as part of anything is not equal to the whole.

If men persist in using the term "Gospel" so vaguely, they largely contribute to making it meaningless. This brother says that "rain from heaven and fruitful seasons" were "Gospel of its kind" to the nations whom God in times past suffered "to walk in their own ways." If so, then "the nations" have at least *two* Gospels, as the Apostles were then preaching to them "*the* Gospel" (Acts xiv. 7, 17), which rests upon *facts altogether different*. Were such a use of the term justifiable, there might be *any number* of Gospels; but the Scriptures are innocent of all such confusion and contradiction.

Yours very truly,
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"THIS GENERATION" IN MATTHEW XXIV. 34.

IN last year's RAINBOW the saying of our Lord recorded in Matthew xxiv. 34, "Verily I say unto you, This generation shall not pass away till all these things be accomplished," was a good deal discussed by several of its contributors, with a view to clearing up the difficulty which is so readily seen in it when taken, as it must be taken, in connection with the preceding context. Mr. B. B. Wale in February, Mr. Ker and I in March, I again in April, Mr. J. Mill in July and August, and Mr. J. S. Howden in December, all undertook to throw light upon the passage, with what success it is rather for our readers than for me to say.

The difficulty we all tried our

positions are true, of man as of beasts ;[1] and we are of opinion that the *reason* why anything is called a living soul is *because it has within it* a living soul—the whole creature being denominated from the characteristic part. The characteristic part in man (in common with the beast) is at present his soul ; by-and-by, when he is conformed to the risen Christ as the ultimate archetype of manhood, it will be his spirit ; and though he will not even then be "pure" spirit, yet, as he is to bear the *image* of the Heavenly One, it is reasonable to conclude that he will take the *name* of the Heavenly One and like Him be denominated from his chief constituent ; no longer then being described as "a soul that lives" but as "a spirit that makes alive," the Divinest element within him then being dominant and triumphant (see 1 Cor. xv. 45, 49).

2. Having made our first step good, we can take another by adducing a passage which, when correctly rendered, confirms the partitive and inward sense in which the term for "soul" is sometimes used in the Bible, and more precisely defines the inward medium which carries the soul. *The soul is in the blood.* This is unequivocally affirmed in Lev. xvii. 11, 14 ; which, in furnishing a reason why the sons of Israel were not to eat blood, makes the following statements : "For the soul (*nephesh*) of the flesh is in the blood : and I have given it to you upon the altar to make atonement for your souls (*naphshotheykem*), for it is the blood that maketh atonement by reason of the soul (*nephesh*). . . . For as to the soul (*nephesh*) of all flesh, the blood thereof is [all one] with the soul (*nephesh*) thereof ; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh : for the soul (*nephesh*) of all flesh is the blood thereof : whosoever eateth it shall be cut off." The above verses are cited from the Revised Version, saving that the English word "soul" has been substituted for "life"; and it will be observed that, from the force of the words "all flesh," the passage includes both men and brutes.

Our first duty is to justify the uniform translating of *nephesh* by "soul" throughout this paragraph, which we do by submitting the following considerations : (*a*) The very fact that the word in the original is *nephesh*, and not *chayyah*, makes for our rendering. Had it been the latter, the inevitable English word would have been "life," for *chayyah* is *the* Hebrew word for the abstract notion of life. But, being *nephesh*, the presumptive rendering is "soul"—of which the Authorised Version itself, *as a whole*, will furnish to most minds conclusive evidence, seeing that therein *nephesh* is *four times more frequently* translated "soul" than life,[2] so that the general usage afforded by the A.V. makes it probable by 4 to 1 that here also the sense is "soul," and warrants the assertion that it is "life," and not "soul," that ought to vindicate its presence in this passage. (*b*) The further consideration that the Septuagint uses *psychè* all through this paragraph, not once *zoë* ; and that the Vulgate, with like thoroughness, employs *anima*, not *vita*. (*c*) Uniformity of

[1] That beasts, in Bible parlance, not only *are* souls, but *have* souls, is further seen in Rev. viii. 9 : "And there died the third part of the creatures which were in the sea, even they that had souls," the fact that here *psychas*, in the plural, occurs conclusively showing that "souls" is the right rendering. And so it comes to pass that the very thing that Mr. Passmore will not and cannot affirm of men, the New Testament as well as the Old predicates of animals.

[2] The numbers, as we count them, are "soul" 456 instances, and "life" 111.

rendering demands "soul," for "soul" is already in the passage (verses 10-15, five times in A.V. and four times in R.V.). Carry "soul" through, and our translation is established. Should anyone propose to render *nephesh* by "life" in all the *nine* occurrences of this paragraph, he will be sharply pulled up by the clause in verse 12: "No LIFE (*nephesh*) of you shall eat blood"—*that* will condemn him, for common sense will rebel against it. Absolute uniformity of translation, under all circumstances and through all passages, need not for a moment be contended for; but, on the other hand, to render one word in two ways —not merely in the same paragraph, but in one and the same sentence —is so extreme a procedure that nothing but manifest necessity can justify it. Our rendering of *nephesh* by "soul" throughout this passage is, therefore, provisionally established; and, on the strength of it, we claim the right to read, as a matter of Divine teaching, *that the soul is in the blood*—which, in relation to the object of our search, is the highest and most exactly defined testimony in our present citation from Holy Writ. Generally and practically speaking, the soul and the blood are identical; but more precisely—which is our especial point—the soul is *in* the blood (Heb. *bad-dâm;* Vul. *in sanguine est*); which is the same as saying that as the blood is inward of the man, so the soul is inward of the blood. There is a soul in man as well as in beasts: man *is* a soul—man also *has* a soul. Soul is partitive as well as generic. Soul is more inward than the blood, and is distinguishable from it. Whether, besides being distinguishable, it is also separable from body and blood, and can survive when they are destroyed, is not yet in evidence. A single remark further before we leave this passage. If it be claimed that in *three* of these nine instances the word *nephesh* is used in its larger generic sense of "person," the obvious reply is: Granted; but that cannot silence the closer specification of the first clause of verse 11. All it can do is to suggest that, in some sense, the "person" is in the blood. And *so it is;* the *inner* person is in the blood, and that inner person *is the soul;* which is precisely what is here submitted. There *is* an inner person: man has a soul within him: his soul is his inner and essential self. Whether this self can survive the body, we shall see presently.

3. Here we might go on to cite a number of other O.T. passages which more or less plainly favour the inward and partitive view of "soul" which has already been established; but seeing that they are more fitted to confirm the convinced mind than to compel the assent of the unpersuaded, and seeing, moreover, that absolutely conclusive proof from the N.T. awaits our consideration, we at once advance to the words of our Lord and His Apostles.

4. As a matter of course, we at once adduce the famous words of the Christ preserved in Matt. x. 28, and parallel places, and open the consideration thereof by promptly and deliberately affirming that this passage both assures and advances our exegesis. Is "soul" distinguishable from "body"? Is it also survivable? Our Master instructs us that it is both. Let us reverently hear Him: "And be not afraid of them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in Gehenna." The obvious meaning of this is that the soul unslain survives the killing

of the body by the persecutor; but when *God* finally destroys, He causes both *soul* and body to perish—"soul" set first for the sake of emphasis, as being that which in its deeper sense the human persecutor cannot touch! The Evangelist Luke has a striking variation: "Be not afraid of them which kill the body, but after that have no more that they can do." There *is more to be done* before the work of destruction is complete; but *they* cannot do it: the soul has eluded them—it has escaped—they cannot get at it—it is not killed—it survives! This passage, therefore, annihilates at a stroke Mr. Passmore's teaching regarding man's constitution. He asks us to believe that when the body is killed, the man is killed; when the body is slain, the soul ceases to be. Soul with him is the whole living man, and nothing else. When the body is put to death, he says, there is no whole living man in being. Living soul, according to him, is solely a result due to the union of body and spirit. On his showing, therefore, he that slays the body dissolves the union, and, dismissing the spirit from the body, thereby annihilates the soul. Yes; the persecutor, according to our contributor, does kill the soul after all, for the living man is no longer in being. We are not surprised, but we are instructed, to observe that Mr. Passmore, much as he has to say on the subject of the soul, seldom or never quotes this verse in full. As though guided by an unconscious but withal most sagacious instinct, he leaves it unquoted—as well he may! for in truth (as we believe) his theory cannot, to ordinary apprehension, live in presence of this famous verse. It is true that he asks us to ponder very carefully how our Lord places soul before body when touching upon the much-to-be-dreaded destruction of "soul and body" in Gehenna. It would have been considerate in Mr. Passmore if he had told us precisely *why* he would have us so deeply ponder this arrangement. For our own part, it would seem that there is no mystery whatever in this setting of "soul" before "body"—the prior position of "soul" for the sake of emphasis being, to our apprehension, a reason for the arrangement at once simple, obvious, and adequate. If it was worthy of our Lord to lay emphasis on "soul," why surmise anything more profound? But even supposing we were to regard the position of "soul" before "body" as a *hint*, that ultimately the soul would be destroyed first and only then the body, in what possible way could that conclusion favour the theory of man's constitution proposed by Mr. Passmore, which the passage as a whole unequivocally condemns?

5. Advancing now to the memorable words of the Apostle Paul in 1 Thess. v. 23, the tenor of our argument therefrom will be at once anticipated; for in truth what we require is to be found there lying on the high road of simple and direct exposition: "And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." As good as to say: "'Your spirit,' a part of you; your 'soul,' another part of you; your 'body,' a third part of you; your spirit is partitive, so also is your soul, and so also is your body. You are tripartite. Wishing for once, my brethren, to pray for you with loving and lingering particularity, my affection dwells severally and collectively on the ultimate, the most minute and most comprehensive, constituents of your personalities. Not only would I have *no one* of

hands at removing, in one way or another, is this: that our Lord seems to say that the generation then living when He spake the words should not pass away till "all these things" (His own second coming in power and great glory, and the signs of that coming included among them, if not actually constituting them) should be accomplished; whereas that generation has long since passed away, and not *all* those things certainly—some of us would say not any one of them—have yet been accomplished. Mr. Mill solved the difficulty by making "this generation" to mean "this generation of wicked men"; Mr. Howden by making γένηται, the word usually rendered "fulfilled" or "accomplished," mean "begin to come to pass"; Mr. Wale, Mr. Ker, and I, by making "this generation" mean the generation living in the future, when the signs should begin to come to pass, Mr. Ker effecting this by changing αὕτη into αὖτη, and reading "the same" instead of "this," Mr. Wale and I by simply understanding such a *prolepsis* in the words "this generation" as must be understood in the words ταύτῃ τῇ νυκτί—"in that night," *lit.*, "in this night"—in Luke xvii. 34. I have never seen any reason to doubt the propriety or the sufficiency of this solution of the difficulty since I put it forward, some fourteen years ago, in a pamphlet entitled "This Generation or That? or, The Time of the Signs of the Second Advent"; while many good scholars and deep students of the Word of God have signified their entire satisfaction with it.

But in the August RAINBOW our esteemed friend and brother, the Rev. Prebendary Constable, has put forward another solution of the same difficulty. He makes our Lord's words in Matt. xxiv. 34 (as well as much that goes before) correspond to the twofold question of the disciples: "When shall these things be?" (alluding to the destruction of Jerusalem and the Temple) and "What shall be the sign of Thy coming, and of the end of the world" or "age?" Especially he makes the word γενεά suit both these questions by taking advantage of its having two meanings at least: first, *a generation of men*, or a period of thirty years; second, "*a nation.*" "Asked when the destruction of the Temple should take place, He replied that the *generation then living* should not pass away till all the terrible history of the Roman war and the destruction of Jerusalem had taken place. Asked when the end of the age, or world, should be, He gives to γενεά its sense of *nation*, and says that the nation of Israel should not pass before the time of the end."

I wonder what your readers have thought of this. I wonder am I singular in having felt not a little shocked at its suggestion, or rather its supposition, of a *double entendre* in our Lord's words, *i.e.*, His having used a word in two quite different meanings, not merely in the one sentence, but in the one utterance of the word. I doubt very much if Mr. Constable can find a single instance of such a use of language in all the Holy Scriptures. The *double entendre* of which this, according to him, is a clear instance, is, I apprehend, never used, except to deceive either in joke or in earnest. I could accept any solution of the difficulty I ever heard of—even Chrysostom's, that "this generation" means "the generation of

you to be lost or harmed: my solicitude goes further, and prays that *no part of any one of you* may be maimed or suffer loss—not your 'spirit'; no, nor your 'soul'; nay, not even your 'body.' May every part of you be made wholly pure and consecrate; and not only rendered such, but as such preserved to the end, and so be found at last by your descending Lord." Mr. Passmore's theory of man's constitution cannot hold up its head in presence of this Pauline prayer. Accordingly, in all the pages that our brother has written on the subject, we believe he has never once cited this passage. Mr. Passmore to the contrary notwithstanding—man not only *is* a soul, but he *has* a soul, as well as a body and a spirit. So the Apostle Paul believed, and so he prayed.

6. The last passage we shall need to consider is Heb. iv. 12: "For the Word of God is living and active, and sharper than any two-edged sword" (or dissecting-knife), "and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. (13) And there is no creature that is not manifest in His sight; but all things are naked and laid open before the eyes of Him with whom we have to do." And therefore what man deems a simple, God discerns to be a compound; what man pronounces to be soul only, or spirit only, God's Word declares to be soul *and* spirit; where man's discernment fails, and he gives up the task of discrimination as hopeless, there the Divine eye penetrates, the Divine mouth distinctively names, and the Divine command, active in its operation and executive in its effects, actually divides asunder! "*Even* to the dividing of soul and spirit." What feeling, what unfeigned admiration, in that little mounting word "even"! As much as to say: "Here is a feat which no stroke of human sword or knife can accomplish. Man's action may divide body from soul, but God's goes further: *it* pierces and severs even to the dividing of soul and spirit. When man seeks the soul to destroy it, he does but kill the body and release the soul into the immediate hands of a still preserving God. Whether even soul and spirit shall sooner or later be divided is for the Divine Preserver and Destroyer alone to determine." Such appears to be the natural force of this remarkable statement—a force in nowise diminished by the confessedly singular clause which immediately follows it: "of both joints and marrow;" which appended clause may be taken either as falling back by way of illustration from the Divine Dissector to the human (as much as to say, *just as* the skilful anatomist's knife finds out joints where the common observer supposes none, and knows how to reach the very marrow in the bones), or else may be regarded as carrying on the description of the Divine dissection itself by the help of words supplied by analogy (as if to say: Yea, the Divine behest reaches even to the laying bare and severing what may be called the very "joints and marrow" of the sundered soul and spirit, leaving nothing that makes the man unresolved into its ultimate parts and elements). Either way, the first bold assertion as to the Divine dividing of soul and spirit remains not only unimpaired, but strongly sustained. For as part from part of joint is divisible, no matter how strong their mutual embrace; and as marrow is divisible from bone, howsoever deeply concealed and strongly defended, even so (this passage teaches us) are soul and spirit distinguishable by the Divine eye, and divisible

under the Divine hand. How this passage bears against Mr. Passmore's theory of man's constitution must be obvious. According to his theory, such a thing as dividing soul and spirit cannot be spoken of, cannot be thought. In the nature of things it cannot be. *Body* and spirit, in his view, may be divided, but not *soul* and spirit; and for this reason, soul and spirit are not, on his showing, united; and you cannot divide things that are not united. Soul is not at any time, in any place of Scripture—in Mr. Passmore's judgment—one part of man susceptible of being united with another part of man, and going in towards the building up of the whole man. Soul, with him, is the whole living man, and nothing else: to this rule there is no exception. Now as it would be manifestly absurd to speak of dividing a whole from one of its parts, so it would be impossible for Mr. Passmore to speak of dividing soul and spirit without manifest absurdity. But *the Word of God so speaks.* The conclusion is irresistible: so much the worse for Mr. Passmore's scheme of the constitution of man.[1]

7. At this stage of our inquiry two or three general observations suggest themselves. *First*, we can now see *why* man appears in Scripture sometimes as bipartite and sometimes as tripartite: it is because two of the constituents in man's nature are so intimately united that for many practical purposes they may be regarded as one, "soul" including spirit, or "spirit" including soul, as the case may be; just as, in like manner, man is oftentimes spoken of as a unit—a man simply, or a living soul—no analysis of human nature being meantime required. *Second*, in the first death dissolution directly affects the body only; the body alone is dissolved, neither the soul nor the spirit. Were it otherwise—were it possible for a humanly-wielded sword to dissolve the entire being of the slain man—then the dividing of the soul and spirit would no longer be what it is—namely, the sole prerogative of the living and energetic Word of God. At his bidding alone—not at man's—can this more complete and fearful dissolution take place. *Third*, when at death the dust returns to the earth as it was, and the spirit returns to God who gave it, that is not to say that the spirit returns soulless unto God, any more than characterless or formless (Zech. xii. 1). In like manner, when our Lord committed His spirit into the hands of His Father, it is an utterly unwarranted conclusion that he did not deliver up His soul unto God. In point of fact, we know that He died in the confidence that God would not abandon His soul unto Hades; and one of the heaviest indictments against Mr. Passmore's theory is its obvious result, that our Lord had no separable soul that could by any conceivable possibility be abandoned to Hades; to meet which overwhelming objection our friend has not omitted to set forth a sort of semi-resurrection at the close of the day on which our Lord died; so that, if not as a separate soul, then as a reconstituted man, and so in the generic sense as a living soul, the Christ could still be thought of as descending into Hades, and in our complete human nature remaining there in the heart of the earth for three days and three nights. How impossible it is for us to accept of this singular view, remains to be shown.

EDITOR.

[1] It may be of some interest to note how nearly the view above given, of the relation of soul and spirit—a view quite independently arrived at—approximates to that approvingly presented by the Rev. W. T. Hobson in THE RAINBOW for last June, p. 266.

AMERICAN NOTICES OF PREBENDARY ROW ON FUTURE RETRIBUTION.

THE REV. C. A. ROW, M.A., Prebendary of St. Paul's Cathedral, author of the "Bampton Lectures on Christian Evidences" and other valuable works in defence or explanation of the Christian faith, has recently published a work on the above subject. *The New York Churchman* of July 2 says of it:

"Any work from the pen of Prebendary Row is sure to exhibit clearness of style, thoroughness of preparation and the judicial tone befitting the critical spirit.

"In this present important treatise the author if not at his best is certainly very near it. It is quite impossible to exhaust this subject, much less the literature of it, within the limits of any single volume. At the same time the prebendary's work is a most valuable storehouse of information concerning it. It represents what is probably the prevailing view among the scholarly clergymen of the English and perhaps the American Church.

"After giving a brief and cutting analysis of the different schools of thought on the subject of future retribution, and after especially condemning the popular views which are, as he claims, 'too awful to be really accepted in this age,' and after laying down in a polemical way the basis of our knowledge and judgment concerning God's attributes of justice, holiness, etc., he subjects the teachings of the Old and New Testament to a very exhaustive analysis so far as they refer to future life and retribution.

"It is out of the question to enter into any adequate criticism of the author's positions and conclusions in this place. Suffice it to say that he evades no difficulties and leaves no vexed points untouched. He states his own views, and his own reasons for these views with perfect candour and good taste. The general conclusion at which he arrives, as set forth on pages 379 and 380, and more extensively in the concluding chapter, is that 'Some opportunity of embracing His [Christ's] Gospel will be afforded to those innumerable multitudes of mankind, whose earthly probation has been passed under equally [with the antediluvians] unfavourable conditions—a conclusion to which the attributes of God, as they are revealed in Jesus Christ, evidently point,' etc. He regrets Universalism, because while it is 'an approximation to the truth,' it fails of the 'entire truth.' There are souls in whom the reign of evil has become so absolute that they must, in the light of our Saviour's and of the Apostles' teachings, be held unredeemable.

"Eternal destruction awaits these. But the author maintains that a careful analysis of the language used in Scripture will show that eternal destruction is not a never-ending torture, but a final annihilation, due either to 'an exertion of God's Almighty power, or because He has so constituted the moral universe that, under His Providential government, the disease of evil will ultimately destroy man's spiritual and moral being, just as incurable physical disease destroys his bodily life.'"

This book, and these remarks upon it, confirm what was said in our last number concerning the drift of the highest and best Christian thought in both Europe and America away from the old creed-doctrine

of the hopeless doom of all mankind who have died without knowing Christ. And this larger hope, instead of being an evidence of a weakening faith in Christianity and the Bible as from God, is only proof that men are beginning better to take in the meaning of its wonderful system of truth and grace. The conclusions at which this eminent evangelical writer arrives are very similar to those to which we have been led, although we fear he has not reached them in the right way. We suspect that, like too many writers of this class, he locates the gracious opportunities he hopes for in an imaginary intermediate state, overlooking the fact that the state of death into which sinful men pass is essentially penal,[1] and that no hope can arise upon them in it, except as it connects itself with the hope of their resurrection out of death. What Christ heralded to "spirits *in prison*," and therefore under punishment, was the fact of His resurrection, which brought with it the hope of their future release. This would bring with it the opportunities of another trial in the life of manhood, out of which they had been ejected by death.

We observe also that, as in the case of Prof. Harris' book noticed last month, this author is compelled to believe that no life which sin has permanently separated from God can be immortal, and that therefore not eternal torment, but a punishment ending in extinction, awaits all such.

Words of Reconciliation (Edited by Rev. L. C. Rakeb, Philadelphia.)

[1] We humbly think this reviewer is in error in regarding the Hadean state as exclusively penal.—Editor of The Rainbow.

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"H. L. M.'s" Article.—We are greatly mistaken if the article by "H. L. M." which leads off this issue does not, by universal consent, alone commend this number as of surpassing value. Our pleasure in setting this magnificent essay before our readers is well-nigh unbounded. Modest yet lofty in tone, comprehensive in grasp, logical in method, cautious in the conclusions it reaches, respectful to opponents, yet firm in the positions toward which it tends, we cannot but regard this effort as a most worthy contribution to the literature of the momentous subject of which it treats.

Dr. Petavel's Reply to Dr. Godet.—Surely a most engaging instalment this month, and, considered as an assault on Traditionalism, simply crushing. We are not so sure about the identification of the two Trees of Life, in Genesis and Revelation; and we certainly could have wished that Dr. Petavel, as probably he was well able to do, had harmonised John vi. 53 (R.V.) with his view of endless conditionality.

Our November Number.—We have on hand a short essay on "Hades" by Rev. H. Constable, to which next month we purpose to ask very respectful attention.

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

NOVEMBER, 1887.

RETRIBUTION—HERE AND HEREAFTER.

AS we advance in years, and enter upon what is called middle life, and especially in the latter stages, when middle life begins to draw near to old age, we are compelled almost unconsciously more or less to endeavour to find out if possible some of the causes which have led to results in our own life; to trace cause and effect, and more narrowly and more impartially to examine our own actions in the past than was the case at the time. Having also comparatively little to expect or to hope for from the future, we naturally turn to the past. At this period the study of history more particularly forces itself upon our attention, as in history we see the operation of cause and effect on the grandest scale.

When we thus examine impartially and honestly the facts of history and the circumstances of our previous life, we are compelled to come to some conclusions with respect to them.

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The result of this examination has forced upon my own mind with overwhelming force the reality of one great truth, even the doctrine of retribution, whether for good or evil, and the conclusion I have arrived at is this: whenever we have done wrong, whether as nations or as individuals, we shall, as surely as the sun shines in the heavens, have, so to speak, to *work it back*, and often in blood and tears. Repentance itself, however deep and sincere, will *not* avert the blow, though it will very greatly soften it. The laws of God are inexorable—inexorable *because* they are righteous. Even looking at this from a purely human point of view, we can discern that it would be the most cruel and the *weakest* thing possible for our Father in heaven to remit the just and righteous retribution due to sin, for it may be questioned whether we ever really learn properly to refuse the evil, and to choose the good, without more or less of suffering.

I may illustrate my meaning by referring to a circumstance of my school life. At the school to which I went we had a master who was a kind, good-natured, easy-going sort of man, who was very soon placated; so much so that after he had given us some task or imposition by way of punishment he would almost always

It seems to me that at every point which Mr. Starkey has attempted to establish in his paper on "Man in Solution"—especially at the three with which I have dealt above—he has signally failed. I fear he will still retain his beliefs and convictions, notwithstanding all the argument which can be brought to bear against him. A writer with such resources as he employs against Q.'s argument from St. Paul's words in 2 Cor. xii. 2, 3, must be proof against any argument or words of mine. Fortunately his mistakes, as I consider them, are not on any essential or vital points of Christian faith, however serious his mode of handling the Word of God may be.

W. T. Hobson.

THE NATURE AND SEQUENCE OF OUR LORD'S SELF-DECLARATIVE AND ATONING WORK "IN SPIRIT" AND AS "SOUL" WITHIN THE UNDER-WORLD, CONSIDERED IN ITS RELATION TO THE CONSTITUTION, AFTER-PROBATION, AND ULTIMATE DESTINY OF MANKIND.

(Continued from the last number).

now concerning *the "preachers,"* and *the changed conditions* straightway pertaining to such "spirits" as "*believingly*" receive the message of salvation, *St. Peter* reveals nothing: it may, however, reasonably be contended that, whereas *among the living* the Holy Ghost has ever deigned to direct through *human* channels His gracious invitations unto, and the outflow of His converting influence over, *the "souls"* of men; and whereas the analogical character of all the divine methods of procedure becomes invariably disclosed to our intelligence in direct proportion to the amount and extent of their exploration and the minute accuracy of their analysis; we therefore cannot otherwise than regard as *an inferentially revealed truth,* rather than as *a mere hypothetical conception,* the employment in the capacity of "*preachers*" *to the* "*dead*" of *certain members of their own species* in a like "*spirit*" state, and who have been specially ordained and set apart for the permanent fulfilment of such blessed vocation:

and yet are we not left to inductive reasoning *alone* for our supply of knowledge respecting the existence and nature of these chosen agents, who have been, and possibly, with always augmenting requirement, are in added numbers still being—as it were, apostolically—appointed towards the accomplishment of not only unbroken continuity, but also of extended effectuality of "*preaching*" in the under-world: for at 1 Cor. xv. 29 occurs a remarkable passage by *St. Paul,* which it is claimed—although such interpretation would not seem to have been before advanced as thereto belonging—may be proved by its context to bear primary reference to *the consecration of those called to publish the gospel to "the spirits in prison":*—

in a former part of that chapter the apostle has been alluding to his own "*preaching*" *among the living,* and to its "vanity if there be no uprising of the dead"; and he proceeds, after the announcement of the certain happening of such event, coupled with the statement of the equation that, "as in Adam *all* die, so also in Christ shall *all* be made alive," to declare "*the order*" of reanimation—"Christ the firstfruits; then they that are

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Christ's at His Presence :" and now follows the most majestic and glorious revelation of the entire Bible, and that which constitutes the SOLE disclosure of *ending finality;* and within the enunciation thereof is implied the supervention of "the first resurrection," and of the subsequent "*re*vival" *in* "*soul*" Rom. xiv. 9; Rev. xx. 5 of "the rest of the dead," both of which occurrences find elsewhere *distinct* and full prophetic record :

having concluded his overwhelming apocalypse of the grand consummating transactions of victory that shall succeed the termination of "the ages of the ages," St. Paul RESUMES, after an interrogatory fashion, *his prior discourse* concerning the "profitless" results of "*the preaching*" of the gospel, "if there be no resurrection;" and as "*the rising of the dead*" had formed the proximate subject of consideration throughout the past many verses—although it had led onward into *ultimate* and vast discovery of the very distant future—to the exclusion of any mention whatever of *the living*, the apostle but preserves due argumentative sequence in now *first* making reference, as most assuredly is his design in the 29th verse, to "*the preaching to the dead*," which St. Peter's epistle and St. John's gospel should *yet more plainly* assert to be in process of delivery, *before* that he *again* indirectly proclaims, in verses 30 to 32, the absence of all "advantage" to accrue from his own "*preaching*" *to the living*, and from the persecutions endured by him on account thereof, "if the dead rise not :"

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of the certainty that God effects this latter wonder both times by means of combination with structural matter foreign to the soul-body (not necessarily employing *altogether* strange material after the *second* dissolution of the souls, and the then destruction of the bodies of the lost; but *possibly*, and in even *probable* accordance with the principle of conservation which we cannot fail to discern ever characterises such divine operations as come within the sphere of our observation, having preserved throughout their "æons" of suffering that which had pertained to their entrance upon and enduring existence along the course of the intermediate state, and having altered and ennobled its condition, now further calling *that same substance* into final and part requisition for the imperishable clothing of the again denuded spirits) we become cognisant by the simplest possible deductions from the following general and particular statements of Scripture taken collectively—

1*st.*, that *He alone is* "*Spirit*," John iv. 24; etc.;

2*nd.*, that the spirits of those who here "fall asleep," or who here "die," or who are "abolished" "in the lake of fire," do come respectively to occupy other and differing locations after that they have "returned unto God Who gave them"—either "in Paradise," or "in Hades," or as portions of the living "footstool of the feet" of the future "Great *Reigning* King," Luke xvi. 19-31; etc.; Ps. cx. 1; etc.; xlviii. 2; Matt. v. 35; 1 Cor. xv. 24-28;

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and 3*rd.*, that "when man dieth he shall carry *nothing* away," but "*naked* shall go again as he came," his "dust returning to the earth *as it was*" (Ps. xlix. 17; Eccles. v. 15; xii. 7: and study also in order Job i. 21; 1 Cor. v. 3; 1 Tim. vi. 7 and Gen. iii. 19; Job xxxiv. 15; Ps. xc. 3); and that, at "the *second* death" "in Gehenna," not only

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will *the* "*souls*" of the obstinately wicked "*be destroyed*," but also their "*bodies*," upon whose sustained vitality had depended, before the commencement of their experience of the intermediate state and during (or, exceptionally Rev. xix. 20; xx. 10, for the 1,000 or more years *prior* to) "the ages of the ages" of their punishment since the resurrection of "the rest of the dead," the continued maintenance of the separate (i.e., *unabsorbed into the Spiritual Essence of the Godhead*) and consequently *perceivable* individuality of their spirits, Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43-48; Luke xii. 4, 5; Jas. iii. 5; Rev. xx. 5, 10-15; xiv. 10, 11; xxi. 8; xxii. 15:

it cannot be intelligently objected, that—according to the divinely implanted instincts of the human mind, whereby it is always intuitively and speedily enabled, even apart from the Word of God *(for after this wise do some men presumptuously reason!)*, to comprehend with absolute precision the nature of those *negative* laws of the universe which operate in restricting the conditions of the being of creaturehood; and by which, no less than by His *positive* decrees, both nature and revelation declare that the Deity has bound Himself!!—*the possibility* of the thus afresh formation and support of *the actual and permanent identity* of the spirits of the lost *will have become everlastingly destroyed* by this final "devouring" and "utter consumption" of their re-constructed "souls" and resurrected "bodies," Is. xxxiii. 14; Heb. x. 27; xii. 29; 2 Pet. ii. 12;

for not only are we even now privileged *to behold* (though in the exceeding far distance) with the eye of faith, and by means of the perspective glass of frequent Scriptural statement, *the veritable fulfilment* of that overwhelming and awful, but yet glad prophecy of multiform utterance, which tells of the ultimate and enforced surrender into "abolition" (1 Cor. ii. 6; vi. 13; xv. 24; 2 Thess. ii. 8; Heb. ii. 14) of "all the enemies" of "the Mighty King" beneath the last "terrible" stroke of "the rod of His strength," as wielded by "His right hand" at the expiration of "the day of His wrath;" and of their subsequent and "willing subjection" (note carefully that the re-creative inauguration and never-ending perpetuity of such condition of ready subserviency will be "caused" and effected by, and will be eternally ascribable to the unceasing exercise, on the part of "our always Living and Perfected Lord," of the "*power*" which shall be generated by His æonial discharge of *the especial functions*—"hard of interpretation," and "indissolubly" connected with His "Authorship" of *universal* "*salvation*" and "*life*," John iii. 17; xii. 47; vi. 33, 51; etc., etc.—of that His "continual," and "unchangeable," and mysterious "*Priesthood*," which is some seven times proclaimed to be "*after the order of Melchisedek*," Heb. v—vii) "under the feet" of the Saviour (then, verily, according to the *highest* sense "ruling in the midst of His enemies"), in *realistic, visible, and specifically designatable identity*, and in collective composition of His sentient "footstool" (see Psalms xlv and cx, and many others of the same *duplex* prophetical character, for all these certainly refer to the *very terminal* as well as to the *proximate* triumphs of the Great "Prophet," "Priest," and "King")—

not only are we thus divinely empowered, while meditating upon and endeavouring fully to comprehend in all their varied frequency the

plain and graphic representations of the Bible, to dimly yet actually *perceive* along the ages *the final victories of the Redeemer*, which include among their number that grand act of conquest resulting in the apportionate re-making of "*all His enemies*," belonging not only to *our own race* but also to *that which preceded it* on this earth (*in their true identity*, albeit "*both souls and bodies*" of such as sprung from Adam, together with *the personality* of every other "foe"—for thus are we clearly taught by implication in 1 Cor. xv. 26, which verse to a very exceptional degree requires for its right interpretation the aid of its immediately surrounding context — *shall have been* "*destroyed in Gehenna*," Matt. x. 28; xiii. 39; Luke x. 19), into "the footstool of His feet"—

but this same enlightening Volume throughout its whole extent, although in modes and degrees ever differing and unequal, *also freely opens up to our wondering gaze and apprehension the under-world*, circumstanced as at past periods as well as at the present time; and discloses therein (even calling some of them by their very names or titles) *the actual entities* who, in celebrated or notorious prominence, have here traversed *upon* the earth their longer or shorter span of primary soul-existence (and everywhere does it clearly intimate, that all born of mankind other than the "*remaining*" and "*to be changed*" ones of the Church at the return of Jesus—and such as shall not be "devoured" by the terminal judgment of "fire," Rev. xx. 9; Ezek. xxxviii; xxxix—shall have then passed or be in act of or near to passing, and that for over (Rev. xx. 1-3, 7, 8) 1,000 years subsequently Is. lxv. 18-22, even until after the great and final rebellion, shall successively continue to pass into the same abodes and to enter upon the like conditions);

yet did these countless "souls" undergo the *first* dissolution; and did their "bodies," having *compulsorily* (not *of deliberate intent*, as did the Saviour —see the Greek, Mark xv. 37, 39; Luke xxiii. 46) "breathed out", or, rather, *having* "*fainted away*" or "forth" (see the Greek in Acts v. 5, 10; xii. 23) their immaterial spirits into the Essential Abstraction of the *Purely Spiritual* and therefore necessarily Omnipresent Godhead, and so having become forsaken by "the breath of lives", "return unto the dust of the ground whereof they were formed, and whence they were taken", Gen. ii. 7; iii. 19, 23; Ps. ciii. 14; Eccles. xii. 7; Is. xxix. 16; xlv. 9; lxiv. 8; Jer. xviii. 6; Rom. ix. 20-23; 1 Cor. xv. 47 and Job xx. 11; xxi. 26; xxxiv. 14, 15; Ps. civ. 29; cxlvi. 4; Eccles. iii. 20:—

and just here let the great truths be very carefully regarded, that Christ *voluntarily* "*laid down His Life*" or "*Soul*," "*expiring*", or "*dismissing*" or "*delivering up* the Spirit," John x. 11, 15, 17; Mark xv. 37, 39; Luke xxiii. 46; Matt. xxvii. 50; John xix. 30; whereas Ananias and Sapphira and Herod had their "lives" or "souls" "*taken from*" them, John x. 18; Acts v. 5, 10; xii. 23; Job xxxiv. 14, 15; Ps. civ. 29; Luke xii. 20:

the choice of diction whereby to declare *the act* of death as "accomplished" (or "fulfilled", Luke ix. 31) by the Saviour, is both very peculiar and highly significant: in Mark xv. 37, 39 and Luke xxiii. 46 the compound Greek verb employed (and which is not elsewhere found in the New Testament) denotes *voluntary* "*expiration*" (of the "*Breath*"

or "*Spirit*"); while on the other hand the compound Greek verb used with reference to the dissolution of Ananias, Sapphira, and Herod (Acts v. 5, 10; xii. 23) is expressive of *the compulsory disappearance*, or, rather, of *the sundering apart by* "*cooling away*" of the "*life*" or "*soul*"; and *this* word likewise appears only these three times in the same Holy Book:

an extremely noticeable and largely important distinction is thus drawn, by the measured occurrence of these opposite terms, between the *active* "expiry" of the Redeemer and the *passive* death of the sinner: *the* "*Soul*" of Jesus sustained the common experience of humanity, and, albeit by His Own deed in rending the Substance of His Own Heart, *became* "*dissolved*", Is. liii. 12 (and from "about the ninth hour" on the Thurs*day* Matt. xxvii. 45, 46; Mark xv. 33, 34; Luke xxiii. 44 until "*the gates of Jerusalem began to be dark before the Sabbath*" Neh. xiii. 19, or for twenty-seven hours, the Lord remained "*dead*", Mark xv. 44, 45—in this verse are contained *both* the simple and the intensive Greek verbs meaning "to die"; John xix. 33; xii. 33; xviii. 32; Rom. viii. 34; xiv. 9; 1 Cor. xv. 3; 1 Thess. iv. 14; etc.; *but at that latter period or critical epoch He re-constructed His Own* "*Soul*" Matt. xxvii. 60; Mark xv. 46; *Luke xxiii. 53, 54*; John xix. 41, 42; Is. liii. 9 with 10 and 11, that He might at once undergo "Its" awful "travail;" for *on the Sabbath* was "*His Soul made an Offering for sin*"); yet is not that one of the two words referred to above, which conveys to us the terrible facts of the more or less sudden disruption of the "souls" of the king and the pair of false professors, divinely applied to "the decease" (Luke ix. 31; 2 Peter i. 15; Heb. xi. 22) of Christ; nor does inspiration cause the other of them to serve in recording the partition of the spirit and the body of *any mere creature-member of our race;* but alone concerning the "Mighty God" and "Everlasting Father" Is. ix. 6 in the Person of "the Son of Man" is it affirmed, that, in dying, "*He expired*":

it may be demurred, that the process of "breathing out," together with that of *in*spiration, being alternate operations under the continual governance of the sympathetic system of ganglia and nerves except when subjected to the higher influence of the will, are performed *automatically and unconsciously* (and often for a long while) after the *first* (although he comes not again to the saved) approach of "the *last* enemy" has, in divers manners, destroyed the power of volition; and therefore, that the thrice repeated Greek verb (to which allusion has been made above) proclaiming the Saviour's dissolution does not necessarily contain, and should not be suffered to be made the medium of falsely conducting to our understanding, the herein alleged sublime truth of His exercise of *voluntary* energy *at the last moment* of His primary "*Soul*"-existence, in order that, *as the result of the fiat of His Own will, He might bring to pass* (by "breathing *out*" His *Spirit*) *Its complete cessation:*

but summarily depriving this plausible though futile objection of its assumed appearance of validity by the single remark, that the narratives of the crucifixion as given through Sts. Mark and Luke, in each of which became employed the verb in question, severally and manifestly imply *the exertion of conscious action* on the part of the Redeemer up to *and during* the final instant of His sojourn in "flesh *and blood*" (His

resurrection Body was composed of "flesh *and bones*," Matt. xvi. 17; 1 Cor. xv. 50; Gal. i. 16; Eph. vi. 12: Luke xxiv. 39; Eph. v. 30; John xii. 36; Ps. xxxiv. 20) among living men; and abstaining from further dilation on the double force of the compound word itself, which makes it to presuppose the certain happening, within the Mind of the Divine Agent, of *an election* as to that one of two possible directions in which "the Breath" should flow (whereas the Greek verb used to assert the deaths of Herod and the two others, although in part constituted by the same preposition as that entering into the composition of the word declaring "the departure" of the Saviour, is suggestive of *the obligatory dissipation*—in *every* rather than in *any particular direction*—of *the* "*life*" or "*soul*" under the application of external influence; for the acquired signification of vitality which radically belongs to its latter portion, and which took origin from the seminal fact that *life* is associated with, and evidenced by because made dependent upon, the continued performance of the function of *respiration*, became hidden by a later and more superficial development of meaning into the transmission of the idea of "*causing to grow cold*"—a result that may be achieved, relative to any substance warmer than *the breath*, by *blowing* upon it therewith; see the solitary occurrence in the New Testament of this *simple* verb, but in the passive voice, in Matt. xxiv. 12; and notice also the presence of its derivative noun in John xviii. 18; Acts xxviii. 2 and 2 Cor. xi. 27), I desire especially, in this connection, very earnestly to press home on the thoughtful attention of every reader of these pages, the highly important confirmations which are supplied by the remaining gospels of Sts. Matthew and John of the one great central truth, that Christ *spontaneously and of afore resolved devotion* not only "*committed*," and, for an instant, "*breathed forth* His *Spirit* into *the hands of the Father*," Luke xxiii. 46; Ps. xxxi. 5; but also, at the exact moment of this latter procedure, "*did set aside*" into *non-entity* for a short and definite period His Human "*Life*" or "*Soul*,"[1]

[1] *as God* constituting anew That "*Soul*," or *Himself*, when the "Sabbath began to dawn" (Luke xxiii. 54, and see ante); and so fulfilling His Own previous declaration concerning the typical nature and representative character of the experience of the prophet *Jonah*. "For *like as* Jonas" became conveyed into "*the belly of Sheol*" (Jonah ii. 2) while retaining his "*life*," and being yet *in the state of* "*soul*" (chap. i. 14; ii. 5, 6, 7); "*so*" did Christ, our Substitute (Is. liii; Rom. iv. 25; 1 Cor. v. 7; 2 Cor. v. 19-21; Gal. i. 4; Heb. ix. 28; 1 Peter iii. 18), "descend into *the lower parts of the earth*" (Matt. xii. 40; Eph. iv. 9; Is. xliv. 23; Ps. lxiii. 9) *in all the entirety of His re-formed Humanity* (Acts ii. 22-36; xiii. 30-37; Ps. xvi); and, of necessity, similarly conditioned, regarding Such His Self-"restored" "*Soul*" (Ps. xxiii. 3), to the future resurrected organisation of all those (1 John ii. 2) for whom He *then*, as "the *Live* Scapegoat," proceeded "into the wilderness-land of separation" (study Lev. xvi), in order that He might *there* complete His all-sufficient "atonement" (Rom. v. 11; xi. 15; 2 Cor. v. 18, 19).

The *exact* period occupied by our Adorable Redeemer in the performance, *within the under-world*, of such *latter* part of His "atoning" work (the *former* portion of "His Self-Sacrifice" 1 Cor. v. 7; Heb. ix. 26, which removed for "*us*" who thereupon do rest "*the sting of death*" 1 Cor. xv. 57; John xi. 25, 26, having been accomplished *on the cross* (Lev. xvi. 9, 15-19, 27), becomes *solely* definable by patient and absorbed consideration of Luke xxiii. 15 and Matt. xxviii. 1; very careful attention being at the same time rendered to the immediate contexts, to the records of the remaining gospels, and to other relevant Scriptures. These two verses furnish the *alone* occurrences in the New Testament Greek of the verb which signifies "*dawning*," or the commencing, at *the moment of sunset*, of the succeeding "*evening*

John x. 11-18; such *active* "*surrender*" of "*His Spirit*" John xix. 30, and such *voluntary* "*laying down*" of "*His Life*" or "*Soul*" 1 John iii. 16, having immediately followed, as *its* predetermined climax and consequence, His Own prior deed of sacrificial violence, in the rupture asunder (like to the simultaneous "rending of the veil of the temple in twain—in the midst—from the top to the bottom," Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45)

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also should it be attentively marked, that it is never either stated or implied in Scripture, that "*the soul*" *leaves the body* at dissolution; *but* that, on the contrary, it is always announced or inferred, how that the constituent of our being which at such instant departs is "*the spirit*";

also let it be fully recognised, that by "the breath of lives" we *must needs* understand to be signified a Portion, if such expression may be allowed, of the Very Spirit of God Itself, Job xxvii. 3; *and therefore*, that we should readily come to acknowledge that *no inert matter* of however highly refined a character, whether in outlined or *wholly* defined shape, nor diffusive phantom substance of some corporealised physical or nervous *force* (as some maintain), is conveyed away by and with the spirit from the body when the former "returns unto God Who gave it";—*and moreover*, that in support of this first principle of knowledge, which ought to become self-evident within the consciousness of every candid-minded and reflective student of the inspired Word, many and diverse and powerful arguments in addition might be here introduced, were it necessary further to sustain so patent a truth, and did space permit;

also should it be thoughtfully heeded, that we discover, in Rev. xi. 11, largely suggestive phraseology with regard to *the cause and manner* of *the re-animation* of human "*dead bodies*," *whenever* (and *the certainty*, as I believe, of the similar extension by the Deity of *the same character* of miraculous interposition as that herein recorded, both to the few who have been *already* raised from the dead, and *instantly* to those many others who, *besides* Enoch and Elias, shall "fall asleep in Jesus" *during His now imminent* "*Presence*," is fully proved by *the general sense* of Scripture) such event *exceptionally* shall have occurred; *and* that, presumably, the same language *likewise* fittingly and comprehensively indicates the entire history and nature of the divine processes of "*soul-restoration*" in relation to *every individual* of the vast *residue* of humanity, at the two future and

and morning"—for as thereof consisting does the Creator ever regard, and thus did He initially denominate, the interval of time elsewhere in the Bible called "*a day*" (Dan. viii. 21; Gen. i. 5, 8, 13, 19, 23, 31: Lev. xxiii. 26-*32*; xxv. 9). By according fullest significance to the twice, and twice only, employment of this in many ways remarkable Greek word, and by observing the above-named manner of investigation (comparing, more especially, the varied accounts given by the four evangelists of the movements of "*the women*," whose journeyings to and fro should most closely and studiously be followed), we come at length clearly to perceive, *that the Saviour effected the reunion of His Human Spirit and Body at the precise instant when, with relation to Jerusalem, the sun had set on the Friday; and that the further redemptive process, beyond the cross* (and with reverence and worship solemn and profound be these lines both written and perused), *of* "*making His Soul an Offering for sin*" (Is. liii. 10), *became by Him* "*for ever*" (Heb. x. 12) *finished* (John xvii. 4; xix. 30) *at the like moment of the Saturday, or the Sabbath, pertaining to His week of passion.*

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main resurrections ("*the first*," and, indeed, as appears for many reasons analogously probable, *the second and last also*, happening in two divisions, and at periods separated by an interval signalised by the infliction of terrible visitations from God upon the then living of mankind) so frequently adverted to by the Saviour, and in respect of which more copious mention is granted through the inspired apostles Sts. Paul and John, see 1 Thess. iv. 13-18; Rev. xx. 4-6 and 11-13; and elsewhere—for concerning "*the two witnesses*" St. John narrates, that (not their "*souls*," but) "*Spirit*" *(no article)* "*of Life from God* entered into" *(not "came upon")* "them," and that, accordingly, "they stood upon their feet":

4 *Palmeira Terrace, Hove, Brighton.* T. H. PASSMORE.

[We regret that, by reason of an unfortunate oversight, the foregoing continuation of Mr. Passmore's article not only lacks the deliberate revision he could have wished to bestow upon it, but is minus some portions intended to be inserted at the places marked by asterisks.—ED.]

FOR other foundation can no man lay that that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. (1 Cor. iii. 11-13).

AN EXAMINATION OF CERTAIN POINTS IN MR. PASSMORE'S TEACHING, AS CONTAINED IN HIS ESSAY ON "PROBATION" AND HIS NOTES TO "THE PROPHETIC FOURTH EMPIRE."

IV. WITH unfeigned diffidence we now proceed to notice Mr. Passmore's teaching respecting the work of our Lord in the under world between His death on the cross and His resurrection from among the dead.

1. As to the *under world itself* it is needless to hazard many remarks. We do, indeed, suppose that our friend has formulated a more complete and detailed scheme of the world below than can safely be inferred from the hints contained in the Holy Scriptures. At the same time, we are free to avow so much of agreement with him, as that, to us as to him, the under world is most real, is far deeper than the grave, and contains other inhabitants than dead bodies. We agree with him in regarding the partial or complete indentification of Hades with the abyss (Rom. x. 7) and with the heart of the earth (Matt. xii. 40) as diametrically opposed to the conclusion of some, that Hades denotes no more than the sepulchral state. We doubt, however, whether "the pit of the abyss" (Rev. ix. 1, 2) is an especial depth within Hades, whether, in fact, it is anything more than the "shaft" or "well" leading down into the abyss. That there is an upper and a lower Hades seems probable. It may also be that Hades proper, both upper and lower, is deeper down, *in* the under world, than the paradise of Abraham's bosom; and that, therefore, the under world is the more comprehensive term. The nature of the few criticisms we have to offer respecting Mr. Passmore's views absolve us from any present necessity for attempting a nice determination of these matters of detail.

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

DECEMBER, 1887.

"THE RAINBOW" CONCLUDED—SHALL A NEW MAGAZINE BE COMMENCED?

WITH the present number THE RAINBOW closes its career. It was the wish of its late lamented Editor, Dr. Leask, that it should cease at his death; but, by the considerate forbearance of his widow, the end of the magazine has been until now postponed. At length, however, the desire becomes imperative to give effect to her husband's behest; and it is evident that against such a determination there can be no appeal. THE RAINBOW, therefore, now expires.

It is impossible to announce this fact save with a feeling of combined satisfaction and regret—satisfaction that this magazine was permitted to become, among serials, the foremost herald of a new and brighter day for thousands as regards the revealed character of God as implicated in the popular malignant dogma of unending torture as the doom of the unsaved; and regret at losing the companionship of so familiar and endeared a periodical friend. Perhaps in no act of his long and useful life did the late Dr. Leask more clearly reveal the calm and heroic faith in God which marked his career, than when, about eighteen years ago, he determined to open his magazine to the impugning of the current creed respecting man's natural and necessary immortality, and as bound up therewith the eternal retention in the universe of the hopelessly wicked and miserable. Well does the writer of these lines remember the stir caused by the splendidly bold and skilful first attack made on the entrenched strongholds of Tradition by an article penned by the late Mr. William Maude, which the then Editor had the courage to insert in THE RAINBOW; something also became subsequently known of the desertion of friends and the pecuniary loss which in after months and years fell as a penalty on the intrepid Editor who had given currency to what was then almost universally regarded as a pestilent heresy. In writing thus we are not forgetting those still earlier heroes who, in other fields, had years before unfurled the banner of "Life in Christ," or "Conditional

immortality? Some of these are happily still with us. Long may their invaluable lives be spared.

But times are moving and changing. The old errors are fighting hard, it is true, to maintain their now almost universally challenged supremacy. But they have begun to die; and the next generation may witness their burial. Meantime, the reaction which has set in against the views of our forefathers is in many of the influential places of religious thought, so deep and strong that there is ground to fear some abandonment of the wholesome words of our Lord Jesus Christ and of His Apostles. This surely were a result to be deeply deplored; at least by those who, with ourselves, are persuaded that the Word of God is well able to satisfy all reverent inquiry, to harmonize all divergencies, and to settle devout minds anew more perfectly than ever, in the unity of the faith and of the knowledge of the Son of God.

Among those who are so persuaded the desire exists to follow up THE RAINBOW with a magazine that shall at once preserve the best traditions of that periodical, and yet make a wise and bold advance commensurate with the actual circumstances under which Christian life and thought have now to be conducted. But there are practical difficulties to be overcome.

Let us look at the facts with simple courage and candour. While the beginning of the end of THE RAINBOW has for some little time been discernible to those responsible for its continuance, the end itself has come upon them rather suddenly. Such being the case, the natural impulse is to take counsel of all who are interested, as far as that is practicable, as to what had better now be done. The sooner the right and wise and feasible thing can be decided upon the better. It would probably be best that there should be no more than the usual monthly break between the last number of THE RAINBOW and the first number of a successor—if successor there is to be. Only prompt measures, however, can secure this result.

In view of the position, the present Editor has been desired to take the initiative in asking for advice. Would it be too much to expect replies in the course of a few days from the time this number gets into our readers' hands?

The proposal submitted is this: Shall we at once start a new periodical, say of half the size and at half the price of THE RAINBOW? The responsibility of doing this has, of course, been already considered as maturely as the circumstances allowed; and, as the result, the size and price above named would appear to be a not altogether indiscreet suggestion. If suitable arrangements are made, the present Editor would be willing to accept the responsibility of conducting such a periodical; and to say that, is the shortest way of intimating the principles on which it would be proposed to go. The past is the most legitimate pledge for the future, qualified only by the teachings of experience and

Editor, care of the Publisher, is earnestly invited.

THE SALVABILITY OF THE UNEVANGELIZED.

THERE are some remarks in H. L. M.'s very thoughtful and interesting article on "Future Probation" in last month's (October's) RAINBOW that I feel called on to notice and that I desire to notice in this paper. I mean especially those that refer to my article on "The Salvability of the Unevangelized Heathen," in THE RAINBOW for May.

My position in that article—which I am pleased to find taken also by Mr. Constable—is, to use H. L. M.'s definition of it, "that the knowledge of Christ is not essential to salvation by grace, which all may have in this life." I adduced two classes of human beings as cases in point, concerning whom I considered there ought to be no doubt or question as to their salvation—viz.: infants dying in infancy before they could possibly have any knowledge of Christ, and men like Cornelius, the centurion, and his house, concerning whom, before they heard the Gospel or had any saving knowledge of Christ, it was testified by an angel of God that he was "a devout man, and one that feared God with all his house, and gave much alms to the people, and prayed to God alway," and to whom, in his yet unevangelized state, St. Peter alluded when he said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him." I do not see that H. L. M. refers to the case of infants at all. Perhaps he did not think theirs a case in point. But surely H. L. M. believes that we are all *born* in sin,

...with a single picture, and possibly need to be born again and be saved in Christ's sixteenth. Besides, they must either be saved in Christ for ever. And certainly our Lord pronounces concerning them, that 'of such is the kingdom of heaven,'—which in my mind means simply 'My Church includes such,'—besides saying to the grown-up people, 'Verily, verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child'—as I understand, 'as one of these infants receives it'—'he shall in no wise enter therein.'

But H. L. M. does notice the case of Cornelius. In reference to this, he makes exactly one—and the chief one—of the objections which I said in my May number I felt inclined to anticipate, but that my paper was already as long as I feared too long. He says: 'It must be remembered that Cornelius was not a heathen. He dwelt in Palestine and knew God as a proselyte of the gate.' He certainly dwelt in Palestine and he certainly knew God sufficiently at least to admit of his fearing Him and working righteousness, and praying to Him ever. But what authority has H. L. M. for saying that he was a 'proselyte of the gate?' I venture not only to think, but to say very positively, that he was not a proselyte of any kind or degree. I think this is as evident as it is essential for us to recognise. He is never called a proselyte. And besides, to suppose that he was one is to take all the point and meaning out of the whole narrative about him. Peter, on the Day of Pentecost, preached the Gospel to proselytes as well as to Jews, bade them repent and be baptised, and promised them the gift of the Holy Ghost. And no doubt among the 3,000 baptized on that day there were proselytes as well as Jews. How then, on the supposition that Cornelius was a proselyte, can we account for the necessity that there evidently was for preparing the mind of Peter, by the vision of the great sheet full of unclean animals, for preaching Christ to him, and for baptizing him? How can we account for the amazement of the Jewish Christians at the Holy Ghost being given to Cornelius and his household?

That he was not what the Jews called a "proselyte of righteousness," or a "proselyte of the covenant," is plain, for all such were circumcised, and Cornelius and his household were expressly "men uncircumcised." H. L. M. does not think he was a proselyte of that kind or degree, but speaks of him as a "proselyte of the gate"; and others have maintained the same about him. It is true that such a title has been in use among the Jews in Christian times. It was derived from the expression "the stranger that is within thy gates"; and very full and minute directions are laid down in the Rabbinical writings about such proselytes; especially by Maimonides in the twelfth century. But let me quote the following from Dean Plumptre—no mean authority—on this subject: "All this"—*i.e.*, all the Talmudic legislation about "proselytes of

the gate"—"seems so full and precise, that we cannot wonder that it has led many writers to look on it as representing a reality, and most commentators accordingly have seen these proselytes of the gate in the σεβόμενοι, εὐλαβεῖς, φοβούμενοι τὸν θεὸν of the Acts. It remains doubtful, however, whether it was ever more than a paper scheme of what ought to be, disguising itself as having actually been. The writers who are most full, who claim for the distinction the highest antiquity, confess that there had been no proselytes of the gate since the two tribes and a half had been carried away into captivity (Maimon). They could only be admitted at the Jubilee, and there had since then, been no Jubilee celebrated (Müller). All that can be said therefore is, that in the New Testament we have independent evidence of the existence of converts of two degrees, and that the Talmudic division is the formal systematizing of an earlier faith. The words "proselytes" and οἱ σεβόμενοι τὸν θεὸν were, however, in all probability, limited to the circumcision." This evidently leaves the others as not proselytes at all, but simply such godly heathen as I contend Cornelius was—in kind, but not in degree.

It may fairly be admitted that from his residence in the land of the Jews, and from his being such a godly man as he evidently was, also from his being, as his servants represented him, "of good report among all the nation of the Jews," he had probably acquired some knowledge of God as the God of Israel. On the other hand, we must bear in mind how extremely unsocial and uncommunicative the Jews were as regards Gentiles; that, to use Peter's words to and about Cornelius, it was considered an "unlawful thing for a man that is a Jew to keep company, or come unto one of another nation." They treated such, and but for Peter's special preparation by visions and revelations from heaven he would have treated them, as "common and unclean," like the swine's flesh and other abominable things which they ate.

I think we may conclude with certainty that Cornelius was not a proselyte, but was a pure Gentile—a godly, God-fearing, righteous, praying heathen; that his conversation to Christianity was a new thing in the Church of God, for which Peter had to be prepared by the undoing of old beliefs in his mind; that, in fact, as he had—the Lord having given him the keys—opened the kingdom of heaven to Jews and proselytes on the Day of Pentecost, so now he opened the same kingdom of heaven to Gentiles, pure and simple.

It was no strange thing to his mind that Gentiles should come to the light of Israel's Messiah and should be saved in His salvation. Jesus had expressly bidden him and others to preach the Gospel to every creature, and in all the world—to make disciples of all the nations. And on the Day of Pentecost, quoting and expounding the prophet Joel, he had declared that the promise of the Holy Ghost was to them that were afar off, *i.e.*, to the Gentiles, as well

as to those that were nigh, *i.e.*, the Jews. The Old Testament prophets were full of such predictions, in which the Jews gloried greatly. But evidently his thought was that Gentiles would come into the Church of Christ through the gate of Judaism and as circumcised proselytes; not that the middle wall of partition between Jew and Gentile would be broken down, but that the Court of the Gentiles in the Temple of God would be filled with Gentiles of all nations as converts to Moses, and so to Christ. The new thing that so astonished him and his brethren, which had to be so wondrously prepared for by God, and which Paul afterwards declared "in other ages was not made known unto the sons of men," was that Gentiles as Gentiles should be welcomed to Christ just as they were, should be admitted directly and immediately into the kingdom of God, into the fellowship of the Church of Christ.

I would also notice what H. L. M says as to St. Paul's words about the unevangelized Gentiles as well as Jews, in Rom. ii. After admitting that "certainly St. Paul . . . seems to have some favourable words for such in Rom. ii. (see ver. 6-16, 26, 29)," he goes on to say, "When he (St. Paul) says, 'The doers of the law shall be justified,' and applies this to 'the Gentiles who have not the law,' yet 'do by nature the things contained in the law,' etc., he seems to contradict his after-statement that 'by the deeds of the law there shall no flesh be justified' (iv. 20)." God forbid there were any contradiction between those two sayings of the inspired Apostle. The *seeming* contradiction between them is so slight as scarcely needs to be harmonized by the elaborate method suggested by H. L. M. It is absolutely and universally true—true of evangelized and unevangelized, of Jew and Gentile, alike—that "by the deeds of the law shall no flesh be justified." And it is absolutely and universally true—shall we say, with the exception of infants?—that it is "not the hearers of the law (or a law) are just before God, but the doers of the law (or a law) shall be justified." But the doers of the law are not justified by the works of the law. They are justified by grace, through faith, and in the blood of Christ. Is there any contradiction, real or seeming, between my telling my people that it is not they that hear about good works, but they that do good works, that shall be justified, and my telling them that it is not their doing good works, but their faith, that does or shall justify them? I trow not. So Cornelius—as many another like him in every nation and in every age—being a God-fearing worker of righteousness, was accepted with God and justified in the blood of the Christ of whom he had not yet heard, and in whom he had not yet believed; but he was not accepted or justified because of his works of righteousness, but by his faith, his faith by which he believed—at the least—"that God is, and that He is the rewarder of them that diligently seek Him" (Heb. xi. 6). So that we may take St. Paul's words, by which he taught—

what St. Peter learned in the case of Cornelius—that "there is no respect of persons with God," in their plain meaning, so full of righteous judgment between man and man, and of gracious dealing with sinners, that "to them that by patience in well-doing seek for glory and honour and incorruption, (God will render) eternal life," aye, "glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Greek." And surely we need not, as we ought not to, "doubt whether Rom. ii. 7, 10, refers to *unevangelized* Gentiles," as H. L. M. thinks we may.

I very much agree with H. L. M. when he says of Cornelius that "it does not seem that his position was very different from that of pious Jews, whom no one doubts were saved before Christ came." They had more light it is true, and so were more responsible; and they had their burdensome law, which they were bound to keep. They had, moreover, a more or less clear national hope of the Messiah that was promised through their prophets, which Cornelius had not. But does anyone really suppose that such expectation of a Messiah as the Jews indulged in was of the nature of saving faith in Christ? or that pious Jews were saved by anything in their law? I know that some popular hymns, and some popular preachers, too, speak of the Jews seeing Christ and His atoning work in their sacrifices. They would have been uncommonly clever if they had, and we know for certain that they had not the least idea that the Christ they expected would die as the sacrifice for sin, or die at all. Their thought was that He would "abide for ever," and not either die or rise again. Our Lord's own disciples, who, we may suppose, were the most godly of the nation in their day, could not be persuaded that He was really to die, and when they found that He was actually dead, they could hardly be persuaded that He would, and did, rise the third day: they almost gave up believing in Him as the Christ. Be sure that pious Israelites before Christ were saved in much the same way as godly Gentiles before He came and since He came, and who never heard of Him while on earth. They turned away from their wickedness which they had committed, and did that which was lawful and right, and they saved their souls alive. They were saved by God's grace through their God-given repentance and faith which led them to fear Him and to work righteousness. They were saved by being born again of God's Holy Spirit, of whom, as a person in the Godhead, they had very little, if any, idea. They were saved by the as yet unaccomplished atonement of Christ, of whom they had very dim expectation and very poor, unworthy thoughts, of whose atoning death they never dreamed any more than the unevangelized Cornelius. I would go further back still, and say that Cornelius and pious Jews were both in much the same position as regards salvation as godly men before Moses, or even before Abraham. And I venture to think that there were

some godly men on earth—to say nothing of the infants—before Moses and before Abraham, and even in their time, and since their day, that never heard of those eminent saints of God. God has never and nowhere left Himself without witness, or men without light, sufficient to enable them to "believe that He is, and that He is the rewarder of them that diligently seek Him," and to turn to Him in repentance as well as faith, fearing Him and working righteousness. Who is to say that such witness and such light have been given in vain? If it was insufficient to save, it must have been insufficient to condemn. At any rate, I venture to say with St. Peter, "Of a truth I perceive," from the case of Cornelius, "that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him."

The connection between this question and that of "Future Probation" is very obvious, so obvious that H. L. M. naturally and rightly discusses it under that heading. Of course the two questions are not identical, or even conterminous, so to speak. All that can be said is that, if I am right in my contention, I reduce considerably the necessity that would otherwise be very great for what is called a "future probation." I am inclined to believe that all have had sufficient "probation" in this life, and that any further light might have only deepened the damnation of those who have misused what light they had.

Not that "future probation" is to be confounded with, or necessarily leads to, universalism. Some thoughtful theologians have held—I think I have seen somewhere that it was held by Witsius or De Witt—that none will ever be finally condemned except for the sin against the Holy Ghost, and have relied for this belief on our Lord's words in Matt. xii. 31, 32. (I see that Mr. Passmore is of that opinion, from his letter in the August RAINBOW.) They have held that all will, either in this world or in the world to come, be brought into the fullest and clearest light, and be proved to be either lovers or haters of the light, and, if haters, be condemned to eternal death. This is consistent with the belief that no soul that is unsaved in this life will ever be saved, but also with the belief that many who have gone out of this life unsaved will be saved in a future life.

I have observed, however, that some have reasoned thus from our Lord's words about the sin against the Holy Ghost. He says such sin shall not be forgiven in this *αἰῶν* or in the *αἰῶν* to come. This implies that some sin committed now will be forgiven in the *αἰῶν* to come. And not only that, but it opens the door of hope that all sin, even the sin against the Holy Ghost, may be forgiven in an *αἰῶν* that is to follow the *αἰῶν* to come. It is something to gather from those who reason so, that they consider forgiveness necessary to salvation. But have they considered, as they ought, that our Lord used not only the words on which they rely, "hath

never forgiveness," "*neither in this world, neither in the world to come*," but also the more absolute unmistakable expressions, it "shall NOT be forgiven unto men" (Matt. xii. 31); "it shall NOT be forgiven" (Luke xii. 11)—expressions which some harmonists hold that our Lord used on two distinct occasions? Now, without insisting on it, as I think might fairly be done, that that unmistakable "not" explains the less unmistakable "never," and "neither in the world to come," I consider it as clear as day that it bars out any hope that the blasphemers against the Holy Ghost will ever be forgiven or ever be saved, unless, indeed, they can be saved without forgiveness; which is, as I suppose all readers of THE RAINBOW will say, absurd, even to think of. Some may say of this class of sinners, "Even this sin will be forgiven them in some far-off *αἰών*." Our Lord says, "It shall NOT be forgiven." Or, "It shall be forgiven them as spirits, after their souls and bodies have been destroyed in Gehenna." Our Lord says, "It shall NOT be forgiven" them. And, of course, we must believe our Lord. Let Him be true, and every man a liar.

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St. Barnabas' Parsonage, Douglas,
Nov. 9, 1887.

THE OLD AND NEW COVENANTS; OR, THE LAW AND THE GOSPEL.

CHAPTER VI.—THE NEW COVENANT.

Section 2.—The New Covenant in Fulfilment.

Sub-section viii.—The New Covenant and the Gospel.

§ 116. IN discussing the New Covenant we have to a considerable extent discussed the Gospel also. Nevertheless, the leading idea of the Gospel is not quite the same as that of the New Covenant; and, therefore, a few words of discrimination are demanded at our hands. It is well known that the term Gospel or Evangel signifies Good News or a Joyful Message. Accordingly, it is the work of a herald to make it known. Accordingly, also, the Gospel of Christ is laden with tidings of good to man. It is good news of God—of His love, His grace, His mercy, His long-suffering, His philanthropy. It is good news of Jesus of Nazareth—that He is the Messiah, the Son of God (John xx. 31); that He died for our sins according to the ancient Scriptures; that He was buried, and that He hath been raised from the dead on the third day, according to the Scriptures (1 Cor. xi. 1-3). It is good news of remission of sins (Luke xxiv. 47); of the gift of the Holy Spirit;

SALVATION: PAST—PRESENT—FUTURE.

HAVING read, with much interest, in the pages of THE RAINBOW, the articles on "Probation," may I venture to ask the insertion of this paper as a contribution bearing on that subject, the which has of late years attracted the attention of so many thoughtful, well-informed, and Scripture-searching persons?

The word "probation" does not commend itself, except in the sense of "proving all things and holding fast that which is good." In its stead, the old and sure word "salvation" is here used.

Farther, it is presumed, for the object which this article has in view, that its readers have a fair, yet comprehensive, acquaintance with the Scriptures, and with the meaning of words used therein; or, where this is lacking, that there is a willingness to learn and to examine, to see whether our statements are Scriptural or not. It is not intended that this article shall be anything else than either a tentative or indicative one. The future may present other opportunities for the enlargement of the theme; but as much brevity as possible is studied at present.

As to the word *salvation*. Careful research into the force and meaning of this word enables us to come to the conclusion that it not only means *safety, the act of saving*, or *the state of being delivered;* but, also, *a condition of soundness, healthiness*, or *wholeness;* and this not for a temporary purpose, but for a fixed or determinate one. Of course this is looking at it, as we consider, from the Divine point of view. Human salvation, or human attempts at salvation, can be naught else but illusive or delusive.

Man in a state of salvation would be in a whole, or sound, or healthy condition. But since the Edenic condition passed away man has not been in such a state. Sickness, infirmity, disease, and death—mental, moral, or physical—have been the meteors marking man's existence from Adam till now, save One, who hath borne, and still bears, our griefs; and who carried, and still carries, our sorrows; who took upon Himself the sicknesses and infirmities of men, even to the suffering of death *for their salvation, not for His own.*

Salvation, in the Scriptures, is never presented as merely an idea, or an aspiration, or a thought. It is ever connected with a Saviour. Means by which salvation has to be obtained are always used. Salvation is not in word only, but in deed and in truth.

The Old Testament, therefore, bears witness to the continuity of the promise of the ever-to-be-remembered word, of a coming Seed, or of a Saviour—from Adam to Enoch, Abraham, Moses, David, Isaiah, Malachi —until Jesus of Nazareth appeared, who brought salvation in and with Himself. The continuity of this promise of His appearance is carried forward a second time, covering the period from His first coming to *The Age*, the word being, "I will come again." This also will be for salvation.

The preservers, or deliverers, or saviours, of Israel, were personalities, not ideas. The Living One worked through living persons. *His* words lived in and through actual men; and proved themselves verities by their results. The proof lies in the record of the lives of Moses, Joshua,

Gideon, and those raised up after them. All these were but faint types of *The Coming One* and His work ; and, like Him, were sent to save others, even though their saving work brought death to themselves. *We* are called upon to imitate *Him*, and them.

Farther, the Old Testament testifies that God saves by *chosen* men ; men, too, chosen out of a chosen race. The direct line from Abraham was made productive of the seed so long promised, even the Christ ; Abraham himself being a direct descendant of Shem. It is a strange truth to many that the Bible — whether Old or New Testament —was written by men who belonged to the Semitic family. The Bible is a Semitic book. The race of Shem (narrowing itself down to the Abrahamic race, so that the clear trace of *the* Saviour's descent should be seen) was the race by whom the existence of *God* was, by word and letter, to be continually presented to the world. Whether we look to Semitic Israel or to Semitic powers outside Israel, careful research will establish the fact that, whether for good or for evil, the descendants of Shem have had mainly to do with the religious systems of Europe and Asia, and, partially at least, with those of Africa and America. Yes, God chooses whom *He* wills to make His name and ways known among the sons of men.

His method of bringing about the salvation of men is shown to us by His dealings with Israel. Israel supplies us with both national and individual examples. Salvation is obtained either for Israel or for an Israelite in many and varied ways. There is no hard and fast rule to which every case for which salvation is necessary has to submit. The whole nation must stand still, do nothing, and see salvation brought about for them without effort of themselves. Or they must fight till their enemies are smitten. Or a few with trumpets and clattering pitchers smite the enemy with dismay. Again, the individual, having sprinkled the posts of his house with the blood, remains secure inside while the destroying angel smites the uncovered and unsheltered. Or the command is, "Go, wash and be clean ;" or, "Fill up the measures with oil" from the small cruse left. The Scriptures teem with *contrasting* examples, showing the varied methods by which salvation has been achieved either for all or for one at the hands of God.

The conclusion arrived at, when considering these methods, is that salvation is obtained either by acceptation of, or obedience to, certain conditions ; or by immediate Divine causation or direct act of God. The acceptation of conditions has often been made by men a cause for self-glorification. It is Divine causation that excites the greatest obstinacy. Simply to obey, by quietness, by rest, by a state in which the condition is, "Do nothing yourself but look on," is regarded, and doubtless will be regarded, as very offensive to man's dignity. Yet, man, in extremity, can do nothing but cry out, "Lord, save, or we perish!"

Nowhere is this Divine causation so forcibly impressed upon the reflective mind as in the consideration of the parallel passages of Heb. viii. 8-12 and Jer. xxxi. 31-34. Speaking of a period when a new covenant is to be made with the house of Israel and the house of Judah, the declaration is, "*I will put* My law in their mind, in their inward parts, and *write it* in their hearts." Again, "They shall not teach every man his neighbour, and every man his brother, saying, Know the

Lord," but, "they *shall all* know me, from the least to the greatest." Here the Divine "will" and "shall" put man's blindness and obstinacy on one side, *for man's own salvation*, the result being that they *know* the Lord. Prior to this, they did not know: they thought they knew.

It is evident from the testimony given to us concerning the career of the Israelites that, despite of being repeatedly saved, they were remarkable for neglecting God their Saviour, and putting to death or persecuting God's messengers. One section of the house of Israel, that known as the Kingdom of Israel, was sent into captivity, and has never yet been restored to its old territory. The other section, known as the Kingdom of Judah, was also taken into captivity, then restored to its old territory, to be again dispersed among the nations of the earth. Why? They rejected God's salvation! The position of both these sections of all Israel affords standing proofs of what is meant by salvation. The house of Judah (the Jews) has been saved from intermixture with the nations with whom they have dwelt, although scattered among them. Their salvation, or preservation, is a standing miracle, continuously enacted before the eyes of men. This salvation is the will of God: men can do nothing against it—they have simply to acquiesce. And the prophet Amos (ix. 9) declares that the other part of the nation, namely, the house of Israel, shall be in the same position as that of Judah. Not a seed shall fall to the earth, or, as we read it, they shall not be mixed with the other nations, but be known to God wherever they may be.

It was the pride, caste prejudices, and traditions of the elders and priests of all Israel, that brought about the moral decay of the nation. The gradual increase of individual forgetfulness and departure from God their Saviour culminated, nationally, in that awful rottenness so clearly depicted by their prophet Isaiah. Nothing but a purgation, and that a fiery one, could cleanse them from the error of their ways. This they had, and have, to undergo.

It was the privilege of the few to remain faithful to Him who was not merely the Saviour at crises of Israel's history, but was also regarded as the sure Provider of a Coming One—a Saviour, a Deliverer—for all Israel. By these few the promises would be treasured and preserved.

Outside Israel, God had not left Himself without witness. The Light which illuminates the records of Israel is to be seen in the records of human history outside Israel. Careful discrimination among the records of Egypt, Assyria, Bharata-varsha, and other nationalities, will establish this truth. The expectant looking for the coming King, both by those who were of and those who were not of Israel, is well shown, on the one hand, by the visit of the shepherds to Bethlehem, and, on the other, by that of the Wise Men, and, later on, by the inquiry of the Hellenes (Greeks) at Jerusalem.

Salvation commences in the house of Judah, in Zion, at Jerusalem. It comes *out of* the chosen people and territory, in order *to proceed to* all the quarters of the earth. But the nation chosen to rule rejected the Head chosen of God to lead them to rule. Hence their national salvation was, is, and will be, delayed until HE choses, at the set and fitting time, to cause acceptation in *His* way. *When* national salvation

occurs to Israel, *then* the salvation of the world, as a whole, commences. For Israel will then "blossom and bud and fill the whole earth with fruit."

Coming, now, to the epoch in which the birth of Jesus took place, the true idea of salvation is well shown in the words of Simeon. This aged servant of God is informed by the Holy Spirit that he should not see death until he had seen the Lord's Christ (Luke ii.). In the Temple he sees the child Jesus, and utters the grand psalm, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for *mine eyes have seen Thy salvation.*" The *Lord's Christ, even Jesus, is the salvation of God.* Salvation is in a person, not in ideas, or creeds, or sects. The Saviour *has* salvation. If we believe that there is salvation, or, in other words, believe in *it*, we can only have a true belief by believing in *Him.* Acceptation of Him, *the salvation of God*, must precede any salvation connected with ourselves, or give to us any clear ideas concerning salvation.

The connection of salvation with *sight* is emphasized by the declaration of John the Baptist (see Luke iii.). Quoting the declaration of the prophet Isaiah, he says, "All flesh shall see the salvation of God." Not all Judah, nor all Israel, but *all flesh.* The disputant as to the force and far-reaching power of this phrase has an easy task before him; because he has simply *to prove when all flesh saw* the salvation of God. In other words, when did all flesh see Jesus, the Christ of God? We content ourselves with naming this self-evident truth, that, excepting the small circle who saw Jesus in the land of the promises, *the vast majority of believers have never seen Him at all.* By faith, not by sight, have they accepted Him, The result *of their seeing Him* is to be found in the words of the Apostle, "When we shall see Him, we shall be made like Him, for we shall see Him as He is." But this result has to do with the chosen-out ones—the Church. It is not declared that "all flesh" shall be affected in like manner as they. The result of seeing the Christ, to the world, has to be sought for in other declarations. But, whether believer or unbeliever, this seeing of God's salvation *is still future.* And the conditions are clearly different from those now in existence. Farther, this sight of the Christ by His Church depends on the resurrection; or, to be exact, on the pre-eminent resurrection—that out from among the dead. What can be more clear, then, this being so, than that the unbeliever must see also after a resurrection from death? The result may be different, nay, we hold, is different, to the two classes; for the Scriptures ever distinguish between the Church, or believers, and the world.

We cannot be too emphatic as to the distinction, plainly shown in the Scriptures, between individuals and races and called-out bodies of men. Their varied positions depend upon the manner in which God elects to act towards or with them. The best and most concise examples of individual distinction in the Old Testament are to be found in the eleventh chapter of the Hebrews. The race of Israel is a standing example of national distinction, and the called-out body or Church of Christ another distinctive example.

The preservation—or salvation—of any of these is to be discovered

by a comparison with the condition of those with whom they were dwelling or had dwelt.

The message as to Jesus being the Christ, the Anointed One, *the Saviour*, was at first confined, *by Himself*, exclusively to the Jews and to the Galileans, doubtless of the house of Israel. Only in two instances, the cases of the Syrophœnician woman and the centurion's servant, did the Lord break through the line of demarcation. When the Hellenes wished to see Him He then declared that His hour had come. *To see Jesus, the Saviour of men*, sums up the aspiration of the best and holiest of men. Erring humanity, opening its eyes wisely to its defects and shortcomings, wants *to be saved from*, not *destroyed with*, its failings and defects. Therefore Jesus is the Saviour of the world: yet the Destroyer of sin in the sinner. *He came to put away sin, not the sinner.* The method of procedure is well illustrated in the case of the fallen woman, wherein the verdict appears to have been quite as much for those *who went away*, leaving the woman alone, as for the woman herself: "Go thy way; sin no more."

It is doubtless urged, and probably will be urged, that such statements as these tend to teach universal salvation. Let us not, however, be terrified or driven back from examining into the Scriptures by any such remarks. *If*, however, one had to choose between accepting *God* either as a universal Annihilator or else as a universal Saviour, I do not think there would be much hesitancy in any loving heart; for it is written, "*God is love*;" not, "*God is hate*."

It is said that the exception proves the rule. Now, there are two notable exceptions against this universal salvation. Of course, by this term is meant the salvation of *every* individual of the human race since Adam. The two exceptions will be found in the prophets Isaiah and Jeremiah. In the passages in those prophets it is declared of certain persons that "deceased, they shall *not* live; dead, they shall *not* rise." And, again, "They shall sleep a *perpetual* sleep, and *not* wake." It is reiterated that these declarations are made concerning *special* persons at a *special* period of the world's history. It is true that they are applied to the human race as a majority; but also it is true that they ought not to be so applied. Special judgment to special cases, general judgment on general lines. This is equally true as to salvation: special salvation to special cases, general salvation on general lines.

A serious mistake is too often made in not remembering that the teaching concerning salvation, in its entire aspect, belongs to the Church. The very initiatory note, that Jesus is the Saviour, has to be sounded *by the Church* to the world. The knowledge of what full salvation means has to be acquired, line by line, here a little and there a little, by the acceptor of the Saviour. The believer has to *grow* in the knowledge of our Lord and Saviour Jesus Christ. We have to know Him, not only as to *the power of His sufferings*, but also as to *the fellowship of His glory*. Fellowship with Him carries with it the idea that, as *He* saved us, so *He, with us*, will save others.

This, strangely enough, is tacitly admitted by the actions of professing Christians, although the idea of future salvation for the human race is scouted by them, in words. For the object all have in view is *to save men*. Why will they not see how miserably they have failed in their

object? They have brought forth wind, and the mighty have not fallen by their efforts. What is the deliverance they have wrought in the earth, compared with that which they have not wrought? The whole history of the professing Church teems with examples of repeated failure. Martyrdom, excommunication, fire, sword, anathema, ambition, worldliness, money-worship, and such-like, stare us in the face for over 1800 years of its records. The contrary examples are so bright, because the background is so black. Because the professing Church has not saved itself from these pollutions shall we therefore argue that the world—the human race—*shall not* be saved from pollutions also?

The Book of God's acts with the sons of men is not yet closed. In those portions we have in our possession there are depicted many futures. The future of Israel and of the Jew, the future of the Church, the future of the world—these all still remain to be seen. Is all Israel saved? Are all Jews? Has the Church worked out its own salvation? Has the world been, or is it being, saved?

The conditions under which, or by which, God will bring about *His* salvation to any or all of the above may be as varied in the future as they have been in the past, and, as every true and faithful heart knows, is in the present. Our partial, or incorrect, or mixed conceptions as to *His* conditions will not alter the fact that God sent His Son into the world, not to condemn the world, but to save it. It is *His* right arm that brings salvation, always, for all—in the past, in the present, in the future.

Let us now turn to the testimony of those who have accepted the Christ, respecting those who have not accepted Him. The Apostle Paul, at Antioch, in Pisidia (see Acts xiii.), before proclaiming the Gospel to the Gentiles, vindicates to the Jews this extension of his offer. Quoting from Isaiah the prophet, he says, "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Reference to the prophet Isaiah (xlix.) will show that the restoration of Israel is connected with this salvation. For the prior statement as to this offer to the Gentiles is, "It is," or rather, "Is it a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel?" then follows, "I will give," and so on. Will it be contended that, since the Apostle's time, the ends of the earth have heard of this salvation? If not, when, or how, will this prophetical utterance meet its fulfilment?

The Apostle Peter (Acts x. 34, 35), when addressing Cornelius and his friends, declares his conviction as follows: "I perceive that God is no respecter of persons, but that, *in every nation*, he that feareth God and *worketh righteousness* is accepted of Him." The Apostle Paul (Rom. ii. 10, 11) says, to the same effect, "Glory, honour, and peace *to every man* that *worketh good*, to the Jew first, and also to the Gentile; for there is no respect of persons with God." The worker of righteousness and good is accepted of God, whoever he may be as to position or race. It may be urged: Of what advantage, then, is the acceptation of Jesus, the Christ, to us? Hear how the Apostle answers (2 Thess. ii. 13, 14): "Because God hath chosen you, a first-fruit for salvation, in sanctification of the Spirit and belief of the truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ."

We are *accepted* of God. Not that we judge ourselves to be worthy, but that *He* does. *He* loves men, and wants them to be reconciled to Him. This is the whole burden of the message of the Apostles and Evangelists: "The Father sent the Son to be the Saviour of the world." The Apostle (Titus iii. 3), writing concerning this same love of God, says, "But, after that the kindness and love of God towards men appeared," He saved them. The Greek word expressive of this attitude of God is one well known in the present day, and much to the purpose. For we may read the passage, "When the kindness and *philanthropy* of God *our* Saviour appeared." Here is recognized the truth that God is a *Philanthropist*, a Lover of men; and that this is being proved, not only by the sending of His Son to bring men to Him, but, also, by men acknowledging this Son to be *the Saviour*. He becomes *our* Saviour, not to exclude men like ourselves, but in order that He may become *their* Saviour also.

Hence we can see, to some extent at least, the force of the inspired Apostolic statement: God "is the Saviour of *all* men," but "*specially of those that believe*" (1 Tim. iv. 10). The inquiry as to the force of this passage should not be directed so much to the question, "Why should God be described as the Saviour of all men?" as to one affecting believers, "How, or for what purpose, has God become the special Saviour of them that believe?"

In this same epistle (ii. 3-6) the declaration is made, in connection with the exhortation for "supplications, prayers, intercessions, and giving of thanks, *for all men*," that "this is good and acceptable in the sight of God our Saviour, *who willeth that all men should be saved*, and come into the (exact) knowledge of the truth; for there is one God, and one Mediator between God and men, [Himself] man, Christ Jesus, who gave Himself *a ransom for all, to be testified in due times*." It will be observed that the word "exact" is placed before the word "knowledge," for such appears to be the idea the Apostle conveys in the original word. It is not merely knowledge, but exact, correct, or accurate knowledge of the truth, that is to be desired *for all men*. Again, the testifying of the ransom is not solely to be in "due time,' but "in due *times*." Surely this carrying forward of the ransom for testimony to other "times" is not to be confined to the present time. That there were "times" known to the Apostles should be clear to all Scripture students, for we read of "times of refreshing from the presence of the Lord;" "times of restitution of all things" (Acts xiii.). Again, in 1 Pet. i. 5, the believers are described as being kept by the power of God, through faith unto a salvation ready to be revealed *in the last time*."

We may puzzle ourselves and others with the endeavour to describe *how* God will cause the testimony as to His ransom for men to be made known to men; but the word remains sure—the testimony will be given in due times. No forcing on man's part will hasten it; "it is not for you to know the times and seasons which the Father hath reserved in His own power."

It is true that one repeatedly hears the saying, "Now is *the* accepted time; now is *the* day of salvation." But the strangest part of this matter is that, though the Common Version so renders this saying, it is

nevertheless incorrect. The passage (2 Cor. vi. 2) is, properly, "I have heard thee *in a time*" (Common Version does give it right here) "accepted, and *in a day* of salvation have I succoured thee. Behold, now is *an accepted time;* behold, now is a day of salvation."* It is throughout "*a day*," "*a time*," to those who believe. This passage is a quotation from the prophet Isaiah (xlix.), and will be found to be similar in phraseology : "In an acceptable time have I heard thee, and in a day of salvation have I helped thee." Surely this time cannot be the one spoken of by the Apostle (Rom. xiv.) and prophet (Isa. xlv.) in the following words, spoken, too, by the Lord : "I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, that unto Me *every knee* shall bow, *every tongue* shall swear." Yes, this will be so, and, as we read, "*every man in his own order*" or "rank."

The present is a time for those to be accepted who hear the Gospel *now*, and who, rejecting it, have to answer the query, "How shall we escape if we *neglect* so great a salvation?" The call is for unity with the Christ in order to rule with Him ; to be co-workers with the Father and the Son, to bring about the object the Father has ever had in view before Him. That object has been just stated in Isaiah's words, and is stated again and again by the same prophet and others in words of similar import : "I will gather all nations and tongues, and they shall come and see My glory." "*All flesh* shall come and worship before Me." "He will swallow up death in victory, and the Lord God will wipe away tears *from off all faces*, and the rebuke of His people shall He take away from off all the earth, for the mouth of the Lord hath spoken it." The glory of Israel will be the acknowledgment of Jesus as the anointed Saviour. Israel will be lifted up, under Jesus, the Christ, as an ensign among the nations of the earth.

The Heir of all things is the Lord. The call now, and the choosing now, are for others *to be co-heirs with* Him. This is the greatness of the present calling—obedient service in order to future rule. Those called have to work out for themselves a good degree in Christ Jesus. The aid they have is the earnest of the Spirit ; the result to be aimed at is a personal one. No unity with a sect, association, nation, or race avails in this calling. Each individual must be one with Christ, built in and on Him, as the Centre, Head, Lord, and Chief Corner-stone, waiting for that time when the salvation, which He is in Himself, and can communicate of Himself, shall become the possession of each worthy striver. The association of such strivers constitutes the body, or the Church, of Christ. Full salvation, or whole salvation, comes to them when they see their Lord face to face.

* How much it is to be regretted that the Revised Version has only in part set this passage right ! It has "AN acceptable time," "A day of salvation," in the quotation from Isaiah ; but immediately afterwards gratuitously inserts the definite article ! Moreover, is it not astounding how nearly all readers overlook the circumstance that the present acceptable time in Isaiah is contrasted, not with a *future*, but with a *past* unacceptable time ? The MESSIAH is primarily spoken of, and the reference is to the previous unacceptable time when HE "laboured in vain and spent *His* strength for nought and vanity" (verse 4) ; and when HE was one "whom man despised, whom the nation abhorred" (verse 7). Verily a more flagrant misconception than the current one as to the contrast implied by our Apostle's "now" in 2 Cor. vi. 2 can scarcely be conceived !—ED.

Careful consideration will enable those who seek to know the truth for its own sake to distinguish between this great calling and that of the national calling of Israel. The one pertains to the eternal, the other to the temporal, things of the earth. The dominion given by God to man at the first has never been rightly held by him. There has been sufficient demonstration to show how incapable humanity is without acknowledging God to have any dominion entrusted to them. What has to be demonstrated is that humanity, in unison with God, can exercise temporal dominion on the earth. The point from which the demonstration will commence is Jerusalem: the word of the Lord will proceed out of Zion, and His law from Jerusalem. Salvation for the nations proceeds thence.

But this vindication of the Divine right to rule in temporal matters is not the ultimate design of GOD. There is pointed out to us a period in which the Father resumes the dominion and sovereignty which *He* had given to the Son, when He becomes All in all. This is the ultimate design.

It seems that a link between God and man became necessary; for man, fallen, became liable to decay and death. How could man so placed be in unison with HIM? The link of oneness became broken. It was supplied by the Son's becoming man, taking upon Himself man's nature; and although in that nature destroying death, *The Man*, Christ Jesus, by so doing, elevated man, so that he might become in harmony with God the Father. *The Man, thoroughly filled* with *the Spirit*, even Christ Jesus, became the Author of eternal salvation unto all who will hear and obey Him. As Adam is the head of his generations, so is Christ the Head of the various orders of the regenerate. So the Lord, with those who are His, fill up the gap betwixt God, who is a Spirit, and men who have not become partakers of the spiritual substance of His Son. Hence the force of the two titles of Jesus—Son of man and Son of God. He is the Son belonging to man, as of Adam; but the Son belonging to God, as of God, by the Spirit. The call bound up with the present offer of salvation is to cease from being mere sons of men, and to become sons of God.

The limits, however, of this article have passed the bounds which I had thought to follow. What is written has been penned with a vivid impression that the subject of my essay is too often intruded upon by those who are of the world more than they are of Christ. The fear always is that sufficient distinction is not made in these scoffing days between those who are not seeking Him, and those who, knowing Him, desire to grow in His knowledge. It is not for boasting's sake, for that is excluded, but because the Word always distinguishes between the things discerned by natural men, and those which can only be discerned by the spiritual. "Thus saith the LORD, Let not the wise glory in his wisdom, neither let the mighty glory in his might, let not the rich glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD, which exercise loving-kindness, judgment, and righteousness in the earth: for *in these I delight*, saith the Lord." Again, let us remember that "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." The aspiration of the faithful echoes and re-echoes the words of old, "*God be merciful to us, and bless us*," not for our selfish

gratification and exclusiveness, but "that *Thy* way may be known upon earth, *Thy saving health among all nations.*" This is "*the end of our faith*, a salvation of souls" (1 Pet. i. 9).

In concluding this article we cannot do better than quote the words recorded by the Apostle John in the Apocalypse—words given by the Lord for His servant's instruction and consideration. In that portion (Rev. xxi.) describing the New Jerusalem, it is written: "And *the nations of them that are saved* walk in the light of it: and the kings of the earth do bring *their* glory and honour into it." The teaching in this place is clear. The kings bring the glory and honour of the nations into the city of God. Who are the kings? Even those who, being made unto God kings and priests, have it written of them (Rev. v.), "*We shall reign on the earth.*" The position, finally, of the nations is distinguished by their relationship to the tree of life: "The *leaves of the tree* are for the healing of the nations" (Rev. xxii.). *But* "To him that overcometh will I give *to eat* of the tree of life, which is in the midst of the paradise of God" (Rev. ii.).

So, we hold, the Scriptures distinguish between the differing degrees of salvation which are obtained by the varied sections of the human family.

"MERCY *rejoiceth against* JUDGMENT."

H. BRITTAIN.

THE INFLUENCE OF SPIRITUAL STATES UPON BIBLICAL CRITICISM.[1]

LOUIS KOSSUTH frequently lays it down as a maxim in politics that a nation in war would often be stronger for the sacrifice of some of its alliances. Assuredly the Christian Church would be in a far stronger position if it could shake off the connection of some of its professed supporters and friends, specially of the higher critical and literary description. One of the many evil consequences of training up whole nations in the pretence of being Protestant or Roman Catholic Christians, has been to place a large literary class, many of them men of the highest ability as to natural genius, but many of them without grace, in the profession of University theologians and authorized interpreters of Scripture, and with the frequent result of handing over the Ark of the covenant to the Philistines—of handing over the Holy Scriptures to the tender mercies of men, it may be, full of self-consciousness, daring antagonism, and religious destructiveness; the quality of their minute and unworthy criticism reminding you sometimes of nothing so much as of the golden mice, which those uncircumcised Philistines of old were required to send back with the Ark, into which they had dared to look with unpurified eyes; when God smote them with shameful diseases, and allowed their harvests to be ravaged by swarms of small vermin of the character denoted by these compulsory oblations *in memoriam.*

It is nothing less than confounding to a man who knows Jesus Christ, and lives in communion with God and His Word, to look into some of the monographs set forth to-day under the name of Biblical

[1] Extract from a lecture delivered at the opening of the Winter Session at New College, October, 1887.

sibility of salvation, for some after death.

I take this opportunity to express surprise at one interpretation of 1 Pet. iii. 18-20 cited by Dr. Landels, that of the late Rev. Dr. John Brown, of Edinburgh. who felt "compelled to arrive at the conclusion that it teaches nothing as to Christ's preaching to souls in the intermediate state, but only testifies to the spiritual power with which, after the resurrection, the Gospel was preached to souls imprisoned or held captive under the power of sin." Did Dr. John Brown believe in the transmigration of souls?—that he thought he recognised in those preached to *on earth* after Christ's resurrection, the spirits who aforetime were disobedient in the days of Noah!

I remain, dear sir,
Yours faithfully,
H. L. M.

*** MR. PASSMORE, of Brighton, desires that our readers should know that he purposes to complete his discussion of the subject of "Probation After this Life," likewise to finish his exposition of "The Fourth Prophetical Empire;" and that he will be happy to forward, by instalments, free copies of both these productions to any who may inform him of their wish to pursue these studies on the principles he sets forth. We willingly make this intimation, merely expressing our regret that he did not see his way to treat his subjects with such comparative brevity as would have well concluded them in our pages. It will be remembered that Mr. Passmore's address is "4, Palmeira Terrace, Hove, Brighton."

POSTSCRIPT.

AT the date of putting this sheet to press we are unable to add anything material to the first article in this month's RAINBOW, to the mature consideration of which, therefore, we here again invite our readers.

"THE DAWN" SERIES OF ONE-PAGE TRACTS.—However the question of a New Magazine may be decided, we are resolved (D.V.) to issue occasionally—according to practical encouragement received—a series of one-page tracts, on subjects connected with "Life in Christ," and "The Lord's Coming and Kingdom," of a plain and elementary character, suitable for wide distribution. No. 1 we intend to have ready by January 1, 1888, entitled "*Christians secure of Endless Life without the Ceaseless Perpetuation of Sin and Misery.*" Price 1s. per hundred (subject to future adjustment). Address: "Joseph B. Rotherham, 30 Sunning Hill Road, Lewisham, London, S.E."

author's outlook into the future of our race is needlessly gloomy, and that this is primarily due to his strange disseverance of the resurrection of the unsaved from the redeeming work of Christ—in reference to which we may remark that his treatment of 1 Corinthians xv. is in our judgment, utterly unsatisfactory, and his total omission of Romans v. 12-21 rather surprising. We frankly admit the dazzling grandeur of his speculation in the chapter on "The Extinction of Evil," as to the probable influence of the destruction of sinful men on the future moral stability of the universe; but we had much rather speculation had taken the more welcome and, as we humbly think, legitimate turn of anticipating that the justification of God's dealings with the human race will be wrought out within the race. On the whole, however, we are not insensible to the soft though sombre light which lies on Mr. Constable's pages, and the subdued grace and sweetness which suffuse his investigation. His opponents are in a sorry plight before him. His friends cannot but wish him length of days, sustained vigour of mind, and sufficient elasticity of evangelical apprehension to make completely and universally acceptable to them this invaluable book—one of the most remarkable this prolific age has brought forth.

Chronological Chart of the Book of Revelation: showing its correspondence with Daniel's Seventieth Week. With Explanatory Notes. By CHARLES UNDERHILL, J.P., Oxford. London: Southwell, 27, Ivy Lane, Paternoster Row.

We must be content to speak with diffidence, but we *think* the ground-thought of this chart is correct, and quite suppose, with its author, that the Apocalypse conducts us by converging lines through "the time of the end" of this dispensation; but whether it is yet possible for any human hand to resolve that book into a chart exhibiting the precise interrelation of its parts, is open to grave question. We think there needs first a more thorough discussion of first principles of interpretation. We observe that Mr. Underhill expects literal Babylon to be restored, and takes the first four seals as giving "a symbolical representation of the gradual development of Anti-Christ;" also that he does not look for the rapture of the Church prior to "the great tribulation." From these hints prophetic students can form some idea of the author's exegesis. The Chart and Notes are clearly the result of considerable labour, and if used discreetly may provoke useful inquiry.

The Church of England and its Endowments. A short Historical Sketch and Popular Statement of Facts. By CHRISTOPHER PAGE DEANE. London: Elliot Stock.

The "contents" of this elegantly got-up little book will sufficiently show its character. They are these: Founding the Church; Revenues of the Church; Government of the Church; Reorganization; Church Patronage; General Results; Appendix of Valuable Livings; Index. The author claims in preparing this small volume to "have taken a course of absolute neutrality," and truly observes that "the whole of this Church question is serious, and it requires very serious and deliberate and dispassionate treatment."

commands and exhortations (as they are proximately understood, and as they may become applicable) of the seven epistles themselves, will be unfolded to that Church the divine mysteries wrapped up in the announcements of the book of Revelation, and, indeed, in those of its antecedent, the book of Daniel, upon the objects and subjects symbolised and treated in which latter it enlarges, and which have relation and regard to those same things that must shortly come to pass. As to our present possible knowledge, then, we *may* comfort one another largely, but not so largely as will do the members of *the* seven churches, by the oft repetition of the inclusive words, comprehensive of the whole Bible—"seal *not* the sayings of the prophecy of this book; for the time is at hand." (Let it be noticed that *to ourselves a less definite expression is used*—"the time is *short*" 1 Cor. vii. 29). If but feeble light has been granted by God upon the book of Revelation during past centuries—so little that anything like uniformity of interpretation has never been possible of attainment (which fact goes to prove, with other considerations, that this book is addressed to churches consisting, at all events for the most part, of Jews of the times at the close of this dispensation, and not in the first instance to parts or the whole of the early Gentile Church), yet will *all* communities of believers be eventually found to have had set before them in the gospel the one great hope of the speedy coming of the Lord. Finally on this point, who shall say that these seven churches of Jewish converts to Christianity alluded to by the "great voice" are not *now* forming or formed? It has always been possible, owing to the continued and by no means wholly obscured existence, since the times of the apostles, of the seven cities, for the fact of the already constitution of the churches within them to have sprung, as it were, upon the consciousness of the rest of the one Church of Christ. Else would there have ever been a something, seemingly in the far distance, that had been inferentially revealed as to happen before the "Presence." "Two or three" real and genuine members can form a church. And it may be that the *complete* unsealing of the book of Daniel, and the universal agreement of the Church as to the import of the book of Revelation, are about immediately to take place and to become established. May God grant it!

But (relegating to a separate paper, to be devoted entirely thereto, the consideration of the future ten kingdoms of prophecy) we must hasten to proceed with our contemplation of the lower parts of the great image. And it is possible, nay, probable, that here the writer and some of his readers may part company for a while, but only until the advent of stronger and clearer light to every soul of man who trusts and hopes in Christ shall chase away all differences of opinion, and establish unity of interpretation. To avoid all risk of the occurrences, within the course of the

argument, of such likely present divergence, and of its necessary consequence of dilation in order to the attempting of the removal of difficulties suggested by the way, it will accordingly be best—with regard to all that which is symbolised by the "*iron*" of the legs of the image (as distinct from the clay of the feet, with which it cannot be mixed); by the duality of its legs and feet; and by the *two* "little horns" of Dan. vii. and viii., which possess certain identical and certain differing characteristics—that the writer should no longer assume the existence in the mind of any reader of coincidence of belief and identity of conclusion with himself as to these vast subjects; but that he should simply and in condensed form set down the results of his own investigations, without reference to the accompanying thoughts of others. He is, however, profoundly convinced that no candid reader, who desires somewhat to mentally realise by the irradiation of the Scriptures the nature of the coming iron and twofold kingdom of Antichrist, will fail as he pursues the subject to recognise (if, indeed, the utter futility of attempting such proof has not already been perceived by him) the absolute impossibility of demonstrating that Rome and her rulers, pagan or papal, in the past or in the future, have fulfilled, or can fulfil, in any sense or manner the prophecies of God concerning Babylon the great, and that compound of man and devil who shall become her seventh great King. And with this recognition there will come from out the Bible larger visions than heretofore of the horrors of the "great tribulation," and of the subsequent reign for awhile, beyond our age, of that "eighth" King of Babylon who will be *wholly* devil; and, as a consequence thereof, deeper longings than have ever before been felt, resulting in more active endeavour, will take possession of the heart, that others, melted by the love of Christ or terrified by anticipations of the coming "great day of His wrath" (Rev. vi. 17), may be drawn or driven to Him, and so be made instant partakers of the sure and certain hope of safety by rapture into the "Presence" of Jesus, Who, besides that He *will* deliver, is also said (by the power of His resurrection) *to have delivered* us already from the wrath to come (1 Thess. i. 10). T. H. PASSMORE.

Brighton. (*To be continued.*)

(Correction. In number of the RAINBOW for April last, in article on "The Prophetical Fourth Empire," page 163, line 33, after "*Second*" at the commencement of the paragraph, *omit* twice "each of.")

CORRESPONDENCE.

A WORD OF APPROVAL.

TO THE EDITOR OF THE "RAINBOW."

AFTER reading your "Editorial on Hades" in the April number, I am prompted to send you a few words of commendation. The spirit of the article is truly admirable, and its frankness and freedom are refreshing. It seems to me to be marked by the essential qualities of truth-seeking, which are, first

of all, a reverent desire to ascertain the mind of the Spirit in the Word; second, a candid examination of the views of others who have been seeking the truth under the guidance of the same Spirit; and, lastly, an unwillingness to surrender your own judgment to the domination of partizan views. We are always in danger of being biased in judgment through our relations to some denomination or association, or through bondage to some theory, to the advocacy of which we stand committed. Your evident desire, therefore, to "buy the truth" in any quarter where it may be found, and to make room in your theories for all the aspects in which it may discover itself, is certainly to be commended.

I venture, however, to suggest that there are certain aspects, other than those presented in your article, in which this great subject of the future destiny of unjust men must be viewed before we shall arrive at the whole truth about it.

We agree in believing (1) that the soul of man is not immortal in its own nature. (2) It survives the death of the gross material body. (3) It is, however, destructible. After the body perishes, it also, after a period of suffering more or less prolonged, may be destroyed in hell.

The further points I would ask you now to consider are these:

1. Is not this "soul," as distinct from "spirit," a constituent element in man's embodiment? God is pure Spirit. We do not therefore speak of Him as having a soul. The devil has no soul. Only embodied creatures have souls. Is not the soul of man an intermediate, subtle embodiment of his spirit?

2. Is not the threatened punishment of sin the destruction of the sinner's embodied being, which includes the soul, in hell, leaving the spirit naked and outcast, and, perhaps, with loss of personal self-consciousness? The righteous man never loses his soul, and is therefore never completely disembodied.

3. Is not the period between death and resurrection definitely the period of punishment? It is the Sheol state. By what authority do we transfer the words of Jesus (Mark ix., etc.) which speak of an immediately impending loss of man's present body and soul in Gehenna, to a future destruction of a resurrection body after a distant judgment-day? I am persuaded that the Church has made a great mistake in projecting our Lord's teaching about coming judgment to a far distant assize, thus overlooking the fact that men are now walking on the verge of hell, and that they enter immediately upon its punishment. The period of retribution *for the sins of this life lies this side* of resurrection.

4. If the definite punishment for sin is thus inflicted in Sheol before man is raised out of it, is not the sinner's resurrection a redemptive act, due to the grace that has provided that in Christ all shall be made alive?

5. Is the resurrection *of* judgment a resurrection *unto* judgment? Has not the sinner been already judged and doomed? May not the genitive "of judgment," therefore, describe the fact that, while resurrection introduces the righteous to unfettered "life," it introduces the unjust to life still "under judgment," as is man's present life, and to that judicial control and discipline, in the bonds of which imperfect and degraded life must necessarily be held?

6. While, therefore, the suffer-

ing of the soul in Hades may be corrective, is there any room for the salvation of any class of sinners after death, otherwise than through and after a resurrection? The period of imprisonment may be disciplinary, but it is throughout punitive. Was our Lord's preaching to the "spirits in prison" anything more than the announcement to them of His triumph over death, with the consequent hope of their ultimate deliverance through resurrection? Must not the question of their salvation to eternal life be determined after that? We believe that, whatever hope may lie in the future for unconverted heathen or any class of sinners, it can only find room after the just judgment of God has been visited upon them for their sins in Hades (as witness the case of Dives), and they have been brought out of its misery and gloom through resurrection.

No principle is more important to the understanding of this whole subject than this of rightly locating the period of man's punishment. If it be before resurrection, then this event is a ransom, and opens out a new chapter in the Divine dealings toward the children of men; and if it be not a deliverance, why then should God raise the unjust dead? To damn them in body? This is the very damnation they have already suffered in the destruction of body and soul (their whole embodied being) in hell.

7. Does not the term "second death" imply that those who suffer it have been raised out of the first death to a new trial and opportunity of life?

8. Is not the resurrection of all mankind to such a new gift of life, after punishment in death and hell, an essential element in the Gospel? Can anything less than this hope make it "glad tidings of great joy, which shall be to all people"?

L. C. BAKER,
Editor *Words of Reconciliation.*

REMARKS ON THE ABOVE.

THE foregoing letter will speak for itself as being something more than complimentary, and as pushing investigation forward into the outlying circumference of truth bearing upon "The Revealed Future of the Church and the World." When with this fact we connect the ability of the writer, and the bold persistency with which, through his periodical, *Words of Reconciliation*, he is seeking to influence Christian men in America to reconsider their position on Eschatological questions, our readers will concede the propriety of our printing his letter in these pages, together with such observations as we may be able to offer in response to its appeals.

The writer of the letter will please accept our thanks for his words of "approval," and will allow us to compliment him on the combined modesty and skill with which he seeks, rather by asking questions than by committing himself to positive assertions, to entice us into pastures new. It is proverbially more easy to ask questions than to answer them, although, indeed, the putting of skilled interrogatories often reveals consummate judgment, and may initiate in others invaluable mental processes. Leaving our readers to observe with interest for themselves—as they certainly must—the points of agreement with which Mr. Baker prefaces his

inquiries, from which we dissent at one point only, sufficiently indicated further on, we would go straight to the mark of returning such answers as we can to his questions, throwing our replies into as concise a form as possible, repeating his questions in italics, and dropping the editorial "we" for the occasion.

1. *Is not the "soul," as distinct from "spirit," a constituent element in man's embodiment?* Perhaps so, but I remember no clear testimony in the Bible to that effect. *God is pure Spirit.* God is Spirit, *par eminence* (John iv. 24); but whether "pure" in the sense of "mere," I cannot say. *We do not, therefore, speak of Him as having a soul.* True, we do not speak of the soul of God; and when God says "My soul," it is probably in condescension to human modes of speech, and means simply "I." *The devil has no soul.* It may be so. I have never read of the soul of the devil in the Bible. *Only embodied creatures have souls.* Possibly—it is a fair speculation; but to my mind, at present, nothing more. *Is not the soul of man an intermediate, subtle embodiment of his spirit?* A questionable use of the word "embodiment." Say "envelope," "covering," "personal limitation and manifestation" of his spirit, and I accept it as a legitimate question, on which, however, I have not light enough to return an answer. That soul is at once superior to body, and in some sense inferior to spirit, is, I think, in evidence; hence, that soul occupies a position intermediary between body and spirit, I doubt not.

2. *Is not the threatened punishment of sin the destruction of the sinner's embodied being, which includes the soul, in hell, leaving the spirit naked and outcast, and, perhaps, with loss of personal self-consciousness?* The threatened punishment of sin is the death or destruction of the man, and not merely of his embodied being. You assume that, as the soul can survive the body, so the spirit can survive the body and soul. This wants proof; for anything we know, an absolutely unclothed finite spirit is *ipso facto* lost—at least, as to its individuality. An outcast human spirit minus self-consciousness is, perhaps, no more a man than the ashes or the gases of a burnt book are a book. I cannot follow such an attenuation; it has no interest for me; practically it is nothing. If that is all that is left, the MAN is lost; I can discuss him no more. *The righteous man never loses his soul.* True, and therefore (Luke ix. 25) he never loses himself. Sooner or later the obstinately unrighteous man loses his soul, loses himself, is cast away, is naught. Neither theology nor practical godliness can have much interest in following any imaginable relic of him further.

3. *Is not the period between death and resurrection definitely the period of punishment?* I do not think so, rather is it the period of being kept under correction unto judgment (2 Peter ii. 9). *By what authority do we transfer the words of Jesus* (Mark ix., etc.) *which speak of an immediately impending loss of man's body and soul in Gehenna to a future destruction of a resurrection body, after a distant judgment-day?* The words transfer themselves. Gehenna, as you admit, destroys both body and soul; but the first death is not inflicted by Gehenna. Therefore Gehenna must be put further on, where it can seize and destroy both body and soul. *The period of retribution for the sins of*

this life lies on this side of resurrection. I doubt it: the period of correction, yes; the period of penal retribution, no.

4. *If the definite punishment for sin is thus inflicted in Sheol, before man is raised out of it, is not the sinner's resurrection a redemptive act, due to the grace that has provided that in Christ all shall be made alive?* Here, and all through the piece, federal sin (Adam's one trespass) and individual sin are confounded. The definite punishment of our federal sin is the first death; the definite punishment of our individual sin (if ultimately persistent and unpardonable) is the second death. Sheol, merely as such, is not mainly penal. It results from the double action of law and grace on man's two-fold position, as at once an individual and at the same time a member of the human race, and on his complex and dissoluble nature. Had there been no sin, there would have been no death. Had there been no grace, there would have been no resurrection, no keeping of man's soul thereunto, no Sheol. Had there been no grace, there would have been no reprieve, no delay, no propagation of the species, no federal headship, no children dying for their first parents' sin. The first pair, sinning alone, would have died alone. And their death would have been absolute, total, final. That would have been law: grace makes all the difference. I surmise it was grace that made man body, soul, and spirit; grace that made him a pair; grace that made him a race, and a federal unit at that; and it is, perhaps, precisely along these lines that redemption is let in, and the devil defeated. But as for Sheol, I cannot think of it but as resulting from grace as its most potent factor. Hence I cannot regard it as mainly penal, far less as the definite punishment of sin whether Adam's or our own. But though I thus dissent from your view of Sheol, I go with you when you affirm that the sinner's resurrection is a redemptive act. It must be so, as a recovery from death, and moreover is due to grace, much more in my view than in yours; for resurrection grace in your view only saves when it has punished—in my view it goes further, it recovers from a Sheol which may have been exclusively corrective so far as the individual is concerned, and then stands prepared, in the event of repentance, to remit the penalty due to personally deserved death, yea, and will actually remit all but the one unpardonable sin. All other sin, the Son of Man hath declared "shall be forgiven."

5. *Is the resurrection of judgment a resurrection unto judgment?* I think it is, as much as that of life is unto life; and I think so because, on the one hand, the sinner has NOT when he rises from the dead already been judged and doomed for his own individual sins; and because, on the other, judgment is not necessarily the same thing as inevitable and final destruction.

6. *While, therefore, the suffering of the soul in Hades may be corrective, is there any room for the salvation of any class of sinners, after death, otherwise than through and after resurrection?* I cannot form a Biblical conception of salvation which does not include resurrection, or its equivalent, transformation. Our own salvation, however, does not begin with bodily resurrection, but is consummated thereby; and the salvation of the dead, to whom the Gospel is proclaimed, may, for aught I know, begin prior

to their resurrection, as well as in part consist therein; and in part be further continued as a deliverance from remaining consequences of sin, from liability to relapse into sin, and from the possibility of a second death. On all these details I hold my mind resolutely open to further light. *Was our Lord's preaching to the "spirits in prison" anything more than the announcement to them of His triumph over death, with the consequent hope of their ultimate deliverance through resurrection?* It may certainly be so limited; but it seems arbitrary to think of it as so restricted: the more so seeing that the hope involved in the preaching goes beyond that, the object in the preaching being not merely that the dead might live, but "might live ACCORDING TO GOD in Spirit" (1 Peter iv. 6). To be sure, this hope, though involved in the preaching, might be meantime concealed from the hearers; but why gratuitously imagine that? It seems unnatural. The Gospel, as preached now, is not ashamed of its hope, and by no means half conceals it.

7. *Does not the term "second death" imply that those who suffer it have been raised out of the first death to a new trial and opportunity?* The term "second death" implies a first death—it seems unwise to infer more from the mere epithet "second." The context in Rev. xx., where the term occurs, is unfavourable to the notion of a further trial after resurrection. It rather throws us back on the question, Who are they whose names are found written in the Book of Life? To all others the second death appears to be unconditionally in store.

8. *Is not the resurrection of all mankind to such a new gift of life, after punishment in death and hell, an essential element in the Gospel? Can anything less than this hope make it glad tidings of great joy, which shall be to all people?* From what has gone before, my answer to these questions will be anticipated: my objection to them is that they set forth a Gospel from which the grace of forgiveness has been eliminated. They assume the exhaustion of the penalty rather than its remission; also the identity of Gehenna with Hades, and therewith the occurrence of the former prior to resurrection. To none of these implications can I, as at present informed, assent. The Gospel, as I understand it, is more complete, more rich, more free. Through Christ all men may accept deliverance from capital punishment for personal sin. If I believed they *would*, I should be a Universalist, and would avow it; but I do not, and am no Universalist; as indeed neither is Mr. Baker—judging from the periodical which he so ably edits; in which (as might be supposed from the above epistle), with much that is in the highest degree suggestive, is much also that, in my humble judgment, is extremely conjectural and unsustained by the Word of God.

ED.

UNIVERSALISM DANGEROUS.

DEAR SIR,—Two points in Mr. Deacon's strictures upon my article call for brief remark. I had no intention of questioning the grace of God in the salvation of men, or the sovereignty of God in bestowing His grace; and there is nothing in my article which can convey so unfortunate an impression, except that I have assumed the responsi-

bility and freedom of man. How these are to be reconciled with the doctrine of sovereign grace is a question which lay beyond the scope of my paper, and upon which probably depends the difference between Mr. Deacon's views and my own. The second point is Mr. Deacon's misrepresentation of my attitude towards Universalism. I have not regarded it as a "horrible notion," but simply cannot accept it as true, however pleasant and desirable a belief it may be. Sarcasm is out of place on such a theme. A departure from truth becomes more dangerous if it be a partial truth, and is in itself fascinating. In this sense I regard the theory of Universalism as dangerous, though none would rejoice more than myself to make the discovery that in this matter I had misread both nature and revelation.

Yours truly,
THEOBALD A. PALM.

GREENHILL, THORNCOMBE, CHARD,
June, 1886.

LITERATURE.

Light for the Last Days. By Mr. and Mrs. GUINNESS. London: Hodder and Stoughton.

THIS noble volume of 673 pages is a sequel to "The Approaching End of the Age," by the same authors, and is characterized by the same fulness of information, clearness of statement, and lofty eloquence, which have instructed and charmed so many thousands of readers in the earlier volume. Probably no amount of reconsideration will bring us to agree with the authors in regard to some very important principles of interpretation upon which they proceed in many of the chapters of this work, and in particular we fear we must permanently dissent from their assumption of the year-day system as correct, as also from their discovery of the Antichrist in the Papacy; but for all that, we feel it incumbent on us to weigh with candour what they advance even on these themes, while as regards their chapters on the "Coming Kingdom of our Lord on Earth," we are of course in delightful unison, and cannot warmly enough express our gratitude that such powerful pleading for neglected truth continues to emanate from their pens. We shall hope to refer to this volume again and again, when our numerous engagements have permitted a complete perusal of its contents; but meanwhile we can honestly say that all who are interested in the Prophetic Word should, if possible, read this important and godly production; provided always that they take care to think and judge for themselves, and especially be on their guard against loose interpretations of the Divine Word, no matter by how much soever learning and eloquence commended.

The Advent and the Millennium. By JNO. O. London: R. J. Hammond, 37, Edgware Road, W.

WE can strongly recommend this well-conceived and well-written essay for general circulation. It is capitally fitted to open up the subject of which it treats, and as it can be had for a penny, should be circulated by thousands. It appeared in this periodical for March and April last.

POSTSCRIPT.

No editor of a monthly magazine can be indifferent to the length and variety of the articles which he sets before his readers; and it was therefore with a feeling of dismay that we discovered the extraordinary length of Mr. Ker's MS. containing his fifth lecture with appended notes. On the other hand, it was soon evident that the lecture was of such extraordinary interest and solemnity, that whoever commenced reading it would wish to have it all before him and read it through at one sitting if possible. One of our most judicious friends and advisers, who had been good enough to read the lecture aloud to us, declared it was to him *a revelation*, and assured us he should set an especial value on the RAINBOW containing it, and be sure to lend it round among his friends. Here, then, was a responsible decision to make. It was certainly possible that a captious subscriber or two might complain; but there was the feeling, on the other side, that if ever the Prince of Darkness could wish to prevent an assault on his kingdom from being re-delivered, it would be in this instance. May we take our readers just a little further into our confidence, and say, that the circumstances of the author of this lecture are such as to appeal strongly to our deference and sense of veneration? Here is a veteran minister of Christ, who has fully reached the age when "nature cries aloud for repose," devoting anxious thought and unmeasured painstaking to the reproduction of lectures delivered to his congregation four-and-twenty years ago; reconsidering, revising, and rewriting his utterances with a scrupulous care enough to make the compositors bless his name; confirming, or, where necessary, modifying what was formerly delivered; with a touching sensitiveness and humility—leaving himself wholly in the editor's hands: all without fee or reward other than the satisfaction of serving his adored Master. Under these circumstances, we confidently appeal to our readers (and contributors) to rise above all littleness, and to give this number of the RAINBOW double the usual circulation. Knowing something of the thought and care taken to serve them, will they not let us feel that they are with us in the resolve to do and dare? Nothing less is worthy of the momentous times in which we live.—As for Mr. Passmore, he is well able to take care of himself, and will probably be disappointed if hot work is not awaiting him. He gives no quarter, and must expect none. We are patiently waiting the moment when he shall bring his searching analysis to a conclusion. We think we may safely promise him a lively time of it. Perhaps, without unduly anticipating, we may express the hope that he will make clear and pointed enough for all to grasp, before he has done, the one dominating idea of the great image of Daniel II. as it presents itself to his mind. According to the prevailing idea that image stands for Gentile World Power. That we can grasp. There is a unity about it and completeness of consecution, which on the face of it commends itself. What would Mr. P. put in its stead? This only by the way. Will those who comment on his articles please give their names and addresses at least in confidence? A note from "J. W. N." has been sent on to Mr. P., but might have appeared in our pages had it been duly authenticated.

"What, then, determines the difference between different animals? What makes one little speck of protoplasm grow into Newton's dog Diamond, and another, *exactly the same*, into Newton himself? It is a *mysterious something* which has entered into the protoplasm. No eye can see it. No science can define it. . . . Protoplasm being the clay, this something is the Potter. . . . To understand that it is really the Potter who does the work, let us follow for a moment a description of the process by a trained eye-witness. The observer is Mr. Huxley. Through the tube of his microscope he is watching the development, out of a speck of protoplasm, of one of the commonest of animals. 'Strange possibilities,' he says, 'lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid, and yet so steady and purposelike in their succession, that one can only compare them to those operated by a *skilled modeller* upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller portions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And then it is as if *a delicate finger* traced out the line to be occupied by the spinal column, and moulded the contour of the body; pinching up the head at one end, the tail at the other, and fashioning flank and limb in due proportions in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show *the hidden artist*, with his plan before him, striving with skilful manipulation to perfect his work.'"

Alas! how truly sad, how mournful it is, that the learned preacher[1] should fail to see that "the hidden artist," of whose skilful work he gives so vivid and eloquent a description, is none other than THE LORD OF LIFE HIMSELF, who fashioneth each particle of matter according to the counsel of His own will, and "giveth it a body as it hath pleased Him!" O that the same Divine energy which wrought in Saul of Tarsus might visit this most learned and able man, that he also might become an advocate and a teacher of the faith which he is now labouring to destroy![2] Like Saul, Professor Huxley—though a determined enemy of Christianity—is an honest and outspoken man who has "the courage of his opinions," and must be therefore open to conviction. Is he not, then, deserving of the prayers of all true Christians? May they be heartily offered up in his behalf! and may they, through Divine mercy, prove effectual to his conversion to the truth, which, with eyes bandaged, he is now vainly groping after! Q.

[1] The passage occurs in one of Huxley's "Lay Sermons," sixth edition, p. 261.

[2] See, for example, his article on "Evolution," in the April number of *The Nineteenth Century*.

THE BOOK OF PSALMS.

(*Concluded.*)

IT is God's prerogative to inspire prophecy or to indite Psalms that will be the heartfelt utterances of His people both in sorrow and joy for many ages. And it leads our hearts out in a glow of

love to Him for the intense personal interest He shows in them in having done so.

Heaven always anticipates earth. Prov. viii. 31 and Is. vi. 3 show this, and this thought should be kept in mind when studying Psalms that can only be the utterance of Christ, even Ps. xxii. 1 not being completely a fact until He was actually dead.

David had what we call a heavy cross to bear for many years, in not being allowed to carry out his desire to build the Temple. May we say that, to compensate him, God was graciously pleased to occupy his enforced leisure, which would otherwise have been a mournful blank, by enabling him in vision to look down the ages, and in the spirit to compose poems suitable for the remnant in every vicissitude, and descriptive of the various stages in the training of the living stones that will form the tabernacle of God with men in the New Jerusalem, in which the Lord God Almighty and the Lamb will be the temple thereof?

The alteration in Ps. lxxii. 15 from *He* to *They* seems the most important improvement in the Revised Version, being a distinct promise of resurrection after martyrdom; while the new readings in the Revised text or its margin in iv. 8, xxix. 9, lxxxviii. 5, xxxvii. 8, xxxvii. 10, xlix. 5, xvii. 11, 13, lxxii. 16, lxxvii. 2, lxxiii. 20, cxvi. 14, cxli. 5, lxxxiii. 13, c. 3, strike us as especially valuable.

It cheers us to reflect as we rise from the superficial glance at the Psalms, that the same voices that with tears have poured out their sufferings in Psalms like the eighty-eighth will one eternal day, in consequence of having done so, be the better qualified to shout the jubilant hallelujahs of the last five Psalms.

May we Christians be as faithful to the same Lord in conflicts less trying than those of the remnant, with a brighter prospect before us even than that before them, and a closer present union with our risen Lord than is, or ever will be, vouchsafed to them!

W. A.

CORRESPONDENCE.

"THE GOSPEL PREACHED TO ABRAHAM."

DEAR MR. EDITOR,—A question is put in the September RAINBOW, page 410, and the extraneous matter by which it is surrounded militates against its elucidation. I have *not* written anything on "second probation," "the judgment of the great white throne," "the judgment of sheep and goats," nor on "the highway to Universalism;" and how these subjects bear on anything I have written your esteemed correspondent does not say. What he "would fain know" seems to be expressed in these words: "Whether the blessedness he (the

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IS IMMORTALITY MAN'S BIRTHRIGHT?

By Theobald A. Palm, M.A., M.D.

(*Late Medical Missionary in Japan*).

THE doctrine of the immortality of the soul has been too generally and unquestioningly regarded as one of the first truths, not only of Christianity, but of any religious belief whatever. Unfortunately, there is an ambiguity in the phrase, which, it is scarcely necessary to remark, is not a Scriptural one. It is often used as meaning merely that there is a part of our nature which survives the disintegration of the body. This "*survival*" of the soul is undoubtedly a part of Christian Revelation; it has been the God-given hope of the best men of all races and religions; it is supported by the facts of nature and by the reasoning of philosophy. But "*Immortality*" in the proper sense of the word goes much further than this. It conveys the idea that the soul is of such a nature that it can never die. This is a tremendous addition to the former idea. It teaches that in one direction man is an infinite being, that once born into this world there is no escape from an endless life, that by virtue of his physical birth he is endowed for weal or for woe with a spiritual immortality. For so stupendous a belief what, let us ask, are the Scriptural grounds? Confronted with this question, we search the Scriptures with Berean zeal to see whether these things are so, and, however reluctantly, are compelled to the conclusion that while there is in Scripture abundant evidence of the future conscious existence of the soul, there is no hint that man is possessed of an immortal soul; and the suspicion arises that the idea, as well as the phrase "immortality of the soul," has been borrowed from heathen classical literature. We cannot put our finger upon a single passage of Scripture which speaks of deathlessness as the natural quality or possession of any part of our human nature. The only words which speak of man generically are: "Who knoweth the spirit of man whether it goeth upward, and the spirit of the heart

own sin as well as from Adam's offence irrespective of a personal acceptance of the same? The logic of the passage certainly requires no more than that this justification should be from Adam's sin alone, save as personal faith comes in and appropriates the provided deliverance from personal sins as well. Paul's argument, in other words, is that "the many" must, *nolens volens*, *live* again, but not that they must live for *ever*.

Again, how can we safely draw from the undoubted fact that all things were created "in Christ," and are held together in Him (Col. i. 16, 17), the sweeping inference that "because all men and creatures are in Him, they must share with Him in God's time and way His lot, even life and favour for evermore." A startlingly short road surely to the necessary immortality of all the brute creation! Probably most sober minds will conclude that what proves too much proves nothing.

It needs no apology for discussing the merits of a small book at this length. If it did, we might find one in our sense of the great importance of this modern controversy, and in our deep sympathy with all who are struggling, with whatever mistakes, to get out of the meshes of a God-dishonouring traditionalism.

"HE LEADETH ME."

"IN pastures green?" Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be;

Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night.
I oft would faint with sorrow and affright,

Only for this—I know He holds my hand;
So, whether led in green or desert land,
I trust, although I may not understand.

And by "still waters"? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul: "Lo, it is I."

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

So, whether on the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.

So where He leads me, I can safely go:
And in the blest hereafter I shall know,
Why in His wisdom He hath led me so.

The Christian, U.S.A.

THE RAINBOW:

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SHALL THE "RAINBOW" BE CONTINUED?

It is something that the RAINBOW has lived for nearly a quarter of a century, affording free discussion for all questions relating to the two grand themes of Immortal Life for men through the Redeeming Work of our adorable Lord, and of the promised Return of that Lord to reign in His glorious Kingdom over this earth. Having lived thus far, to ventilate and affirm much precious but neglected truth, the question arises whether it is desirable that it should still for awhile live on, to do more such work for Him whom it is an honour and a joy to serve.

To be explicit:—Are the present subscribers to this magazine prepared to double its present circulation? If they are, and will do it at once, the promise may safely be made that, please God, the monthly appearance of the RAINBOW shall be continued as heretofore. If, however, the journal is not sufficiently valued to lead its friends to show their appreciation in this practical way, it will be too much to expect its publication to be longer sustained. To put it plainly, the character of the response to this appeal will determine the question—"To be or not to be." Hence all those readers who would deplore the cessation of the RAINBOW should feel that now is the time for vigorous action. The fate of the magazine is in their hands.

Let it be clearly understood what is wanted. The RAINBOW simply asks for *time* to re-assert itself and more widely commend itself. To gain such time, it solicits a special temporary co-operation on the part of its friends, which it is suggested should take the form of an immediate doubling of its circulation. This result can easily be attained. Let each purchaser of one copy take two, and so on in proportion; and to provide against the failures which are sure to occur through poverty, inadvertence and indifference, let everyone who has the matter at heart and can command the means to do so, take half-a-dozen, a dozen, or a score copies instead of one; and let these extra copies be wisely scattered during the year 1887 as seed for the time to come.

This form of assistance is coveted in perference to money contributions, though should any supporters prefer to transmit cash to form a Free Circulation Fund, arrangements may easily be made, to apply faithfully and wisely their donations.

It is believed that the RAINBOW stands alone. It discusses with courtesy, reverence, and absolute freedom, every topic connected with its especial mission. In making its persistent appeal to the Sacred Scriptures it endeavours to sustain that appeal in a spirit as far removed from narrow bigotry as from wild speculation. In other words, it tries to be at once perfectly fair in dealing with the Sacred Text and yet considerate and sympathetic in view of the varying gifts, training, and habits of individual minds. No one can say that such a magazine is not still needed. No one can be blind to the fact that the signs of the times are darkly threatening: the nations in a state of unrest—the Churches lulled to indifference and even living in a fool's paradise in all that concerns the admonitions of the Prophetic Word—the majority of the religious teachers of the day content with platitudes, enamoured of moral philosophies, and wholly unable to throw the least guiding light on the future from the Word of God. And on the cognate subjects of Life, Death, and Immortality, how few there are among public instructors who know their own minds, and are clear-sighted and brave enough to teach others to any purpose. Many are dumb, or at the best hazy, on the very things men most need to be thoroughly instructed in. Such professed teachers ought to be compelled to speak out or to relinquish a post which they cannot worthily fill.

A monthy magazine is one of the fittest means of forming public opinion and of compelling oral instructors to wake up to their duty. Neither so superficial as a weekly, nor so ponderous as a quarterly—speaking at once to pulpit and pew—it seems pre-eminently fitted for the especial work needing to be done. And in this field the RAINBOW has no rival. It is strictly true that no serial of equal dimensions even pretends to handle the themes which are constantly discussed in its pages. Is there any need to say more? It is seldom we speak of ourselves; but, having broken silence now, let this one word suffice. Everything will come right if our friends will at once fairly deluge the Publisher with assurances of their willingness to help in the good work. The appeal we made nearly a year ago, for increased literary aid, has been nobly responded to: we ask no more than that this further plea shall be as cordially entertained.

EDITOR.

RAINBOW! child of storm and sun!
Is it so, thy work is done?
Are there now no weeping eyes
Turning upwards to the skies—
No more heavy hearts and sad—
Waiting thee to make them glad?

RAINBOW! are thy words of hope
All exhausted? Canst thou cope
Never more with faltering trust,
Raise the fallen from the dust?
Tell no more of covenant strong,
Mercies that to God belong?

We forget our covenant God,
Faint and fail beneath the rod:
Can we then the RAINBOW spare?
Look in vain—not find thee there?
RAINBOW! visit still our skies!
Gladden yet our watching eyes.

THE FINAL MORTALITY OF THE UNREGENERATE BODY.[1]

I HAVE held for more than thirty years the doctrine of "Conditional Immortality," the main arguments for which have been stated over and over again in the RAINBOW. But there is a branch of the subject which I think is sometimes not brought out with sufficient distinctness, and on which Christians might be found more readily to unite than on the main issue. My own feeling is—that while the general sense of Scripture is in favour of the final mortality of the unsaved, both body and soul, that mortality can be more lucidly proved therefrom in the case of the body than the soul, and has less philosophical opposition to encounter,—and that the stronger arguments which can be adduced for it may command the assent of many, who have an invincible clinging to the doctrine of the indefeasible immortality of the soul.

It is an old tradition in the Christian Churches, that at the Resurrection all mankind shall be endued with eternally immortal *bodies;* and I wish to show that in the case of the lost, this is more utterly devoid of foundation than the doctrine of the immortal soul,—that in fact in their case there is not a shred of either natural or Scriptural argument for it; and a mass of arguments, chiefly Scriptural, against it. Let us consider these:

I. Unlike the case of the soul, it cannot be a matter of question or speculation whether the human body is mortal *now.* Unquestionably it is mortal, and constituted to be so. The burden of proof rests, then, on those who would predicate for it a future immortality—or rather who would predicate immortality for a future human body not yet given—to show on what grounds they found such an expectation, and in what cases. These grounds

[1] It is proper to say that the lady who writes this article does not intend it to cover all the ground occupied by the great question of Human Immortality. Regarded as purposely sectional in its survey, the essay cannot but be read with great interest.—ED.

Summer ocean, how I'll miss thee,
As along thy strand I range;
Or as here I sit and watch thee
In thy moods of endless change—
Mirthful moods of morning gladness,
Musing moods of sunset sadness;
When the dying winds caress thee,
And the sinking sunbeams kiss thee,
And the crimson cloudlets press thee,
And all nature seems to bless thee:—
Summer ocean, how I'll miss thee—
Miss the wonders of thy shore,
Miss the magic of thy grandeur,
When "the sea shall be no more"!

II.

And yet sometimes in my musings,
When I think of what shall be,
In the day of earth's new glory,
Still I seem to roam by thee.
As if all had not departed,
But the glory linger'd still;
As if all that made thee lovely
Had remained unchangeable.
Only that which marr'd thy beauty—
Only *that* had pass'd away,
Sullen wilds of ocean moorland,
Bloated features of decay;
Only that dark waste of waters,
Line ne'er fathom'd, eye ne'er scann'd,
Only *that* shall shrink and vanish—
Yielding back the imprison'd land.
Yielding back earth's fertile hollows,
Long-submerged and hidden plains;
Giving up a thousand valleys
Of the ancient world's domains.
Leaving still bright azure ranges,
Winding round this rocky tower;
Leaving still yon gem-like island,
Sparkling like an ocean flower;
Leaving still some placid stretches,
Where the sunbeams bathe at noon;
Leaving still some lake-like reaches,
Mirrors for the silver moon.
Only all of gloom and horror,
Idle waste of endless brine,
Haunts of darkness, storm and danger—
These shall be no longer thine.
Backward ebbing, wave and ripple,
Wondrous scenes shall then disclose;
And like earth's, the wastes of ocean
Then shall blossom as the rose.

Quarterly Journal of Prophecy.

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DECEMBER, 1886.

"THE PLAN OF THE AGES"—A REVIEW.[1]

THIS is a notable book—bold, broad, and breezy; very refreshing after the stereotyped dogmas and platitudes which pass current in the theological world. It is a book for men and not for children—at least, not for English children. The American child is supposed to be a more precocious phenomenon, and we are not sure that a dose of this book might not take a little of the sceptical bounce out of *him*—and such as he. But for the ordinary, hesitating, uninstructed child in theology, who as yet knows not his right hand from his left, and who may crave for some one to do his thinking for him, and be rather too ready to be carried about by every wind of teaching, and too timidly willing to cast anchor in the confident conclusions of a stronger mind,—we cannot recommend this volume. Its faults are too serious—its conclusions are too sharply cut—its scheme is too definitely mapped out,—to be a safe book; that is to say, for theological children. Let this qualification be steadily borne in mind. For, in spite of its shortcomings, "The Plan of the Ages" is a valuable production, and is probably destined to furnish material assistance in shaking down old walls and building up new. We confess to a feeling about it which may be conventionally described as "naughty": as if craving the immense gratification of putting doctors of divinity and infidel orators alike through a determined course of reading in this book, Bible in hand. It is a many-sided book. All thorough prophetic students ought, as a matter of course, to read it—for is it not the first volume of a projected series started under the general title of "The Millennial Dawn?" and does it not deal liberally with unfulfilled prophecy, not omitting the apocalyptic visions of God's two eminently holy and beloved servants, Daniel and John? and does it not stake its entire claim to be heard

[1] "The Millennial Dawn"; Vol. I.: "The Plan of the Ages." By Charles T. Russell. Pittsburg, Pa., U.S.A., Office of *Zion's Watch-Tower*, etc.

on its high culminations regarding "the age" and "the ages" to come, as alone furnishing the key to Jehovah's ways in the permission of moral evil? Of course, then, students of prophecy who have not a cut-and-dried theory of everything prophetic, which is never going to be seriously modified as long as they live, *must* read it; and all classes of them. Even Universalists, who care to try to go by Scripture seriously interpreted, cannot very well afford to neglect it: it too plainly both helps them (a little) and hurts them (a good deal) for that. On the other hand, even our excellent brethren of the straitest "Conditional Immortality" school, who seem to have a weakness for some sort of go-to-nothing-at-death theory, will find their own here; for, with regret we say it, Mr. Russell regards even the first death as simply (temporary) non-existence. No doubt this last admission will shock a number, who will forthwith go away from any further thought of procuring Mr. Russell's "Plan of the Ages." If *that* is what has been descried from *Zion's Watch-Tower*, Pittsburg, Pennsylvania, they will conclude, then such a Zion can have no attractions for them. So be it. They had better go. Yet are such rather simple. It is with more regret than we can passingly express that we have noted this extreme as having been endorsed by Mr. Russell; but, all the same, we think we should have soon felt self-condemned for displaying so much weakness as to throw aside the volume for that sole reason. Truth to say, the regrettable conclusion referred to only peeps out here and there—two or three times perhaps in the book; though we are free to admit that, in our opinion, it vitiates Mr. Russell's conception of "The Plan of the Ages" more than he can be supposed very readily to surmise. As for other classes of desirable readers for this book, suffice it to say that so-called "Christian Socialists," and all who interest themselves in the burning questions of the day relating to Capital and Labour, will here find something to lay seriously to heart—the more so as coming from an American observer of social and political questions.

But what now—after this preliminary skirmish—is the one leading thought of this book? What is it, in a single word? It is RESTITUTION or RESTORATION: Restoration, sharply and constantly distinguished from Universalism. The author is not a Universalist, nor anything near it. With him the second death is total and final. From it there is no redemption and no recovery. But he is a restorationist out and out. He holds that all men will rise from the dead—all be delivered from Adam's sin and all its consequences sooner or later—all be put afresh and individually on trial, under new and improved conditions, with a fair chance of obtaining eternal life—so that none shall fail of the prize save by his own inexcusable crime. He holds that this restoration of the race as a whole—distinguished from

the little flock, the elect, the Church, the bride of Christ, who will have been previously raised from the dead and exalted to be sharers of Christ's own glory—will take place *during* the Millennial Age; *progressively*, if we mistake not, at any rate *within or during* the Thousand Years; and that at the close of that period, the incorrigible will be utterly destroyed for ever, and sin and sorrow thenceforward be no more. The author is strong upon the point that all loss through Adam's sin will be more than made up to every man through Christ. Adam was created perfect. Every man must be restored to the like perfection, and then decide for himself his eternal destiny. We are not quite clear what, in our author's opinion, the second probation is to be, either in principle or condition. It has a look of being immortalisation by works—made possible of course by the grace (and justice!) that opened the way to it by redemption from Adam's sin and the first death.

What now are we to say of "The Plan of the Ages" as a whole? Simply what we have said; the only wonder being that we can stand to what we have written and yet go on to find with this work such serious fault as we have now to specify in detail. But this less welcome task we feel bound, in the interests of truth, not to omit. We have very grave fault to find, and it will be best that it be stated with perfect frankness. Our own standpoint, however, it should be observed, is distinctly favourable to the author, and our feeling as nearly as we can tell absolutely friendly; so that perhaps the chances are small that a single word will be penned in malice. We do not forget that a critic most criticises himself, and, if candid, gives his brother a good chance of finding him erring in his turn. But now, straight to the mark; and if the reader will co-operate, brief hints may suffice.

More or less serious desiderata and shortcomings, calling for brief animadversion, range themselves under the following heads: The Millennium—the Ages—the Restitution—the Person of Christ—the Nature of Man—the Judgment—and the Prophetic Word.

1. *The Millennium.*—The series of volumes of which this is the first bears the general title, "The Millennial Dawn." This alone makes the Millennium prominent. Moreover, everywhere through this volume, "The Millennial Age" is set forth as distinctly *the* age during which the great work of Restitution takes place. The restitution includes the race, and commences with resurrection. Hence the resurrection of the race is placed *in* the Millennium,—starting, as one would naturally infer, near the commencement of the Thousand Years. But, unfortunately for this arrangement, there stand the words in Rev. xx. 5: "The rest of the dead lived not until the thousand years should be finished;"—that is, the rest of the dead, over and above such as

share in the first resurrection. In other words, the very persons whom Mr. Russell's theory requires to be raised during the Millennium are *not* to be raised during the Millennium. How is this difficulty to be obviated? Mr. Russell removes it with a stroke of his pen. He says the words are spurious. In this we think he has been ill-advised. "The Resultant Greek Testament" shows at a glance that this verse is retained entire (saving the single word *kai* or *de*—about which there is some doubt, but which does not affect the passage to a hair's breadth so far as its main testimony is concerned) by Lachmann, Tregelles, Tischendorf, Alford, The Bâle edition (1880), Westcott and Hort, and the Revision Committee. Mr. Russell is a bold man to declare, in the face of these acceptors of the sentence as genuine, that the words are spurious. It is true that the Sinai MS. omits them; but, as Dr. Scrivener suggests, that was probably a mere copying accident caused by the eye of the copyist returning to the second occurrence of the words for "thousand years" instead of the first, and not noticing that he was skipping the words between—a form of error constantly occurring in all copying by hand, well known in every printing-office as the most frequent cause of an "out," and labelled among textual critics by a long technical word which recognises it due to "like-endings." And then, besides, while it is easy to see how the words might slip out by accident, it is hard to see how a statement so perfectly unique could be inserted by design. We therefore must continue to believe the sentence to be genuine, and say, So much the worse for Mr. Russell. Now while we admit that the work before us must be considerably modified to bring it into harmony with the genuineness of the passage so unwisely rejected, we would beware of drawing a too adverse inference against our brother's principal conclusions from this his mistake. His main ideas as to restitution may still be correct; only he may need to discover more room for the restoring work in the ages that are to follow the Millennial; or, which is possible, the restitution may in great part be a more summary process than he has been wont to suppose; to say nothing of a possible pre-resurrection work *in Hades*, for which his theory leaves no room at all. We beg very respectfully, but earnestly, to remit this whole matter to our brother's patient reconsideration.

2. *The Ages.*—It would be strange if a work on "The Plan of the Ages" were not great on the ages. This work is that; so far, at least, as earnest and not always unsuccessful endeavour is concerned. It contains three diagrams of the ages—the more complex and formidable chart which, map-wise, serves as a prelude to the book, and two slighter sketches in the body of the volume let into the text. The discussion of the subject is correspondingly full. With much of what the author has written we cordially agree. We do not for a moment think he has over-

rated the importance of this part of his subject. But we have grave faults to find. To make them intelligible we must needs briefly explain what the author's outline is. He sketches out three great "WORLDS"—*time*-worlds, as we may for clearness call them, and which he further terms "dispensations;" viz., the world that was before the flood, the world that now is and will be until the Millennium, and the world to come upon the Return of our Lord. These worlds (or at least the second and third of them) he subdivides into "ages" of smaller dimensions. Thus, the world that now is, is subdivided into three ages—the Patriarchal, the Jewish, and the Gospel ages; and the world to come into the Millennium Age, and the indefinite ages that are to follow. It must further be explained that the *present* world is distinctly labelled as "evil": "The present evil world." Now here we note (*a*) that, to work out so precise a scheme, Mr. Russell has to press *kosmos*, and *æon*, and *oikoumenee* all into his service, in order to make out his "three WORLDS." He can find the *kosmos* that was before the flood, of course, in 2 Peter iii. But he cannot find "present evil kosmos" anywhere in the Bible, "so present evil *æon*" in Gal. i. 4 has to do duty. Then again we presume his "world to come" is based upon Heb. i. 6 and ii. 5—"the coming *oikoumenee*," or "inhabited earth," though with this we do not find so much fault, as *kosmos* and *oikoumenee* are here probably practically equivalent. But certainly (*b*) we cannot see why "the present evil age" should be regarded as only reaching back to the flood and not also beyond it, for surely it was an evil time before the flood. Then again (*c*) there is no account taken in this arrangement of the homogeneousness of the period "from Adam to Moses," which is plainly referred to in Rom. v. as the distinctively *ante-legal* period. Moreover (*d*), we miss in Mr. Russell's scheme, what is conspicuous by its absence in every other scheme which we remember to have examined—the *limited area* over which the ages, or at least the dispensations, come and go. For example, it is easy to merge the patriarchal into the Jewish dispensation, say at the time of the Exodus; and, indeed, within the area of the one chosen Sacred Family, the transition was real, involving a new method of Divine dealing on the one hand, and new institutions and duties to correspond on the other. But what of the outlying families of the earth—were they ever brought under the Mosaic dispensation? We trow not. So again, we talk pretty fluently of the present as "the Gospel age," and so it *is*, to those who hear it, since the hearing of it terminates the period of divine leniency by its high command to "repent" (Acts xvii. 30, 31); but what of the many myriads who all along have never heard the Gospel? Have they in any practical sense, which would justly augment their responsibilities, come into the Gospel Dispensation? We think not. Besides which, it may be

asked whether there are no Glad Tidings to go forth during the Millennium; and why, therefore, "the *Gospel* Age" must be held to close before the Thousand Years set in. In truth, we think the limitation arbitrary. "Church Age," or "Age of Church formation," would have been more accurate. Better no name than a wrong one. Then there are the Jews. Where are they? They ought to be under their Messiah; but they are not, save remotely and unconsciously. We say remotely, in the sense that they are not under their Messiah in such wise as to deliver them from Moses. They can never get fully free from their Law and Covenant of Death save by dying to it. They must follow their only Leader and Deliverer along the path of death and resurrection (Rom. vii. 1-6) before they can become a happy, free and truly holy people. Assuredly, for the Twelve Tribes there is no escape from Moses but by the Christ. The Tutor still holds the Child's hand, nor will he release it till he brings him to the Risen Liberator. The truth is, as we suppose, that the story of the ages has yet to be written, or at least the plan of the dispensations has yet to be mapped out—so far as human decipherment is concerned, of course. Mr. Pember differs from Mr. Guinness, and Mr. Russell differs from both. Each of them brings some important dispensational land-mark to view, and we heartily thank them all for what they have done; but for the complete and undeniably accurate map of the ages we must still wait.

3. *The Restitution.*—It cannot be denied that there is to be a restitution; and very likely it is to be larger and grander than most of us have dreamed. For, though the word *apokatastasis* in Acts iii. 21 might be satisfied by the rendering "due accomplishment" (of the prophecies, that is), and so merely send us to the old prophecies to see what therein we can find to be fulfilled, yet still, when we get to the prophets, it is undeniable that they descry in the Messianic Age such an enormous amount of restoration than our poor systems can noway find room for it. If Elijah is to restore all things, depend upon it, it must be a restitution to Moses whose counterpart he is (Mal. iv.). The only Messiah that Elijah knows must needs honour the Law before he delivers from it. So here is a great, even if only temporary, work of restitution to make room for. Then, again, there is the restoring of Israel, to her *saving shame* (Ezekiel xvi.); and if this includes her dead generations, as it surely must, who of us can find room for *that* in our "little systems," to say nothing of the restoring of Samaria and the restoring of Sodom itself; yes, of Sodom itself—for the mouth of Jehovah hath spoken it, and when we tremble at His word as we ought, and at the same time have an adequate apprehension of what fair interpretation really is, we shall blush even to begin to explain and mystify it away as we have done all too long. So

that, up to this point, we can have no quarrel with Mr. Russell; nor can we doubt that there is much more of restitution in the Old Testament than even he has formally pointed out: *there*, in the sacred text itself, if we only knew how to read it. The fact is, we cannot yet believe for wonder, and so we cannot see. But, withal, we do not ourselves quite understand how Mr. Russell manages to make such short work of getting the whole human race, outside the Elect Church, restored to precisely the perfection that Adam was in when he came from the hands of his Maker. We feel quite sure that "the former estate" of neither Israel, Samaria, nor Sodom, was Adamic perfection in either mind, body, or estate. *Nolens volens*, all the dead will be raised: that we take to be a fixed point; but how by the law of moral continuity and persistent accountability for personal choice, the unsaved dead are to be raised perfect we cannot imagine. And if the perfecting of them be regarded as a post-resurrection work,—then, can we be quite so sure as Mr. Russell seems to be that every man will be rendered as perfect as sinless Adam was, before being put on his final trial for eternal life? Several most grave considerations seem here to have been left out of the account by our author; nor can we, as at present enlightened, do otherwise than think his teaching at this point rather crude, or, at any rate, much ahead of Biblical evidence. Before dismissing the subject of "The Ages," it may be remarked that our author affirms the first dispensation—that, namely, extending from Creation to the Flood—to have been peculiarly under the ministration of angels (p. 66). He makes no scriptural reference in support of this assertion, and we have not the slightest notion what Bible proof can be adduced in its behalf. We remember, of course, the negative statement advanced by the writer of the Epistle to the Hebrews (ii. 5) that God "has not subjected the COMING inhabited earth UNTO ANGELS;" but this rather favours the idea that until that state of things is inaugurated, and *man* therein, under the headship of his Princely Leader, take his destined place of dominion, the world is and must remain in some sort under the ministration of angelic powers. At all events the statement of the writer to the Hebrews is consistent with that view, and a good many hints scattered through the Bible pretty clearly point in that direction. Superhuman beings, both good and bad, seem to have found place in the vicinity of our earth not only of ministry, but of a considerable amount of control, and exert as against each other antagonistic powers which plainly have not yet reached their climax of activity. (Compare Job i.; Ps. xxxiv. 7; xc. 11; Dan. ix. 21-23; xii. 1; Zech. iii. 1, 2; Matt. iv. 11; Eph. vi. 12; Heb. i. 14; Rev. xii. 7-12.)

4. *The Person of Christ.*—We are sorry to feel any need to introduce this sacred topic into the midst of a general theological

argument; nor would we do it, were we not pretty sure that some nameless defect at this point has something to do with an entire vein of weakness running through our author's book. Even so, we must pointedly caution our readers against imagining for a moment that we can stoop to anything making the most distant approach to heresy-hunting. Our brother Russell, we can well think, both adores and loves the Son of God much better than we do. Nevertheless we must be faithful, and must say this much: Mr. Russell's manner of speaking of our Lord has caused us pain. He mostly speaks of Him as simply "Jesus"—a thing the Apostles, if we mistake not, seldom did *after the resurrection*, save perhaps when speaking apologetically to promiscuous audiences. He seldom calls Him "the Son of God"—if ever; and certainly we are quite in error if he once names our Redeemer "the Only Begotten Son of God." Nor is this all. While our author very distinctly owns the pre-incarnate *spiritual* nature of the Saviour, he seems, over and over again, to purposely avoid attributing to Him absolute Deity prior to his human birth; and so frequently affirms that "*since his resurrection* he is a perfect spiritual being of the highest or divine order" (p. 175 and elsewhere) as to force one to think that he *means* to exclude our Lord's pre-incarnate existence as not equal to this. Then, when to this statement the very serious addition is made that in his view (which on its merits has something to say for itself from Scripture) the members of Christ are also to possess "a divine nature," we think enough has been said to show cause why some sore misgiving as to this grave matter should have been felt in studying Mr. Russell's book. He must forgive us if we seem to him over-sensitive, but we do like a writer on general Bible truth to leave us in no suspense here. Rather let him strike out boldly at the onset, as Tennyson does in the first line of his "In Memoriam"—

"Strong Son of God! Immortal Love!"

Then our hearts are won. Then we move freely between the eternities. Then we know Who is at the helm of our adventurous bark.—Enough! save perhaps a hint or two more, further on, as to the resulting vein of weakness in our author.

5. *The Nature of Man.*—Man, in our humble judgment, was constituted to become immortal. He was equally constituted to become spiritual and heavenly. Christ, not Adam, is the complete type of our race. Adam's perfection was initial only. Had Adam only remained loyal, and perfected his training on the initial plane of his being, we cannot doubt that he would have been ultimately transfigured into a Heavenly Man; and then only would have reached the Ideal of his manhood. All this may seem a great deal to learn from a few verses in 1 Cor. xv., but we do find it there notwithstanding; and construe the

declaration in that place that "THERE IS a spiritual body" (as well as a psychical) to mean that such a body is contained in God's ideal of humanity. Of this we are chiefly persuaded because of finding our RISEN Lord there described as at once "the Lord OF heaven" and a "Second ADAM, that is, Second MAN. Why still an "Adam" at all, if he has transcended in His Manhood the Divine ideal of humanity? This is offered only as a hint regarding the basis of a conclusion, not lightly formed, which compels us to boldly question much that our author has written about restitution to Adamic perfection. We by no means undervalue earth, but our outlook takes in heaven as well; and permits us furthermore reverently to anticipate such a heavenly method of dwelling on and in and round about and above and far away (at least temporarily) from our new earth on the part of all immortalised men, to say nothing of Christ's super-celestial elect saints (note the EP-*ouranioi* in Ephesians) as might make it seem just a little ridiculous were we to seriously discuss with Mr. Russell whether, for instance, Ireland (p. 156) is large enough to hold all the human beings that should have ever lived—save perhaps a lost few!

6. *The Judgment.*—With much on this subject we so cordially agree that it would have been a gratification to enlarge a little on points of neglected truth as to which we find ourselves in unison with our author. But space forbids. Attention must here be limited to a single matter, of no small moment, on which it may be apprehended that a profound difference exists. We find little or nothing, in "The Plan of the Ages," concerning the revelation of the Glorified Christ to the men whose Judge He is —nothing concerning the rapid (perhaps almost instantaneous) ripening of human character under the healing, or even in some cases scorching, rays of His Self-manifestation. Concurrently with this lack, we also miss a good deal, that ought to have been said, respecting the carrying over into the world to come of character and responsibility for sins committed in this life by the unsaved. Mr. Russell writes all through as though resurrection would wipe off all old obligations, personal as well as Adamic. He does not perhaps ever say so in precise terms, yet his whole style of reasoning appears to require this. Need we say how seriously misleading, in our judgment, such reasoning is? Still in connection no doubt with this, is that further idea of his, before alluded to, which borders, or seems to border, on ultimate salvation by works. That the Merciful and All-gracious Judge will dismiss any human being from his soul-penetrating presence, simply acquitted of old-world sins, to work out a title to eternal life by obedience to law on improved old-world conditions,—is to our mind simply unimaginable. Oh no! there is infinitely more in our Lord Christ than this comes to; and to face HIM, knowing who HE is, will be, must be, unspeakably more sharply and

shortly decisive of character and destiny than comports with any such view as that which is thus respectfully declined until materially modified. The "strong Son of God" will then pre-eminently manifest Himself as the Stone of Destiny, set before every man, Which no man shall be able to pass; against Which some may even then stumble to their hurt, though perhaps not in all cases fatally; but Which shall certainly so fall on some as to "grind them to powder!" In a word, then, no scheme of Restitution can even measurably satisfy us unless the Christologic element receive therein a place greatly more commanding and decisive than in Mr. Russell's "Plan of the Ages."

7. *The Prophetic Word.*—While, no doubt, saying many true and good things upon and from the Prophetic Word, especially the non-symbolic portions of it, or such as *we* should regard as non-symbolic, at the same time our author's treatment of the prophets Daniel and John,[1] is to a large extent unsatisfactory. He goes in the beaten track. Babylon is Rome, and all the rest of it. Nor is this all. He sees symbols where probably most unsophisticated minds would see none. But, principles of interpretation apart, the practical *result* is marred so far as guidance into the probably near future is concerned. To explain for one moment. Mr. Russell's apprehension of the coming conflict between capital and labour is, on its own merits, very shrewd, and the reading of what he says in exposition of it very profitable. But when he goes on to surmise that this very conflict, deepening into almost universal anarchy, will of itself usher in the great day of Jehovah's wrath and bring the delivering Lord from heaven; then we are confronted with an omission which, though naturally enough following from our author's principles of interpretation, strikes us as constituting a peril, from which true principles of prophetic exegesis would save us. Put it thus: Is it possible that there is yet coming, before the Millennial Dawn, a Personal Antichrist—an incarnation of Satan—who, by wiles and flatteries and superhuman power and cunning, will know how to turn the impending social conflict to his own account, bringing in upon that conflict as its Heaven-sent remedy, the ruinous commercial and political peace and prosperity of Hell? To such a conclusion the word of prophecy, in our judgment, if strictly interpreted, surely leads. But of this awful peril Mr. Russell has not one word to say; as on his mystical principles, how should he? His words to the colliding classes are, indeed, admirable; they are dignified, true and wise, and well fitted to act as oil upon the troubled waters. But his conception of the issue of that preliminary skirmish between the Classes, only serves to utterly mask the further culminating outbreak of war betwen Earth and Heaven, in which Angels and

[1] Let the fastidious reader excuse us. We really cannot bring ourselves to say (plain) "Daniel" and "*Saint* John."

Demons and a world of Men will be engaged, and the prelude to which will consist of that very compact with Hell, negotiated under false pretences by the Rival-Messiah, into which the distressed classes will be but too ready to fall. Against this revealed peril our author has not one word to say.

We have done our fault-finding. Only those who read dispassionately for themselves "The Plan of the Ages" will perhaps believe us when we assure them that enough in any case remains that is unimpeachable to render this volume such as is likely to repay abundantly any discreet man's perusal. The Chapter on "The Permission of Evil" is alone more than worth the price of the whole volume, and is the fullest discussion of this great mystery, and the nearest approximation to a probably correct solution of it, with which we are acquainted.

EDITOR.

THE PROPHET LIKE UNTO MOSES.

DEUT. XVIII. 15-22, AND ACTS III.

IN these Scriptures is to be found our subject. In the former is the prophecy of Moses, and in the latter Peter touches upon its fulfilment. To find an Apostle dealing with the fulfilment of prophecy is a great advantage, as it is one of our best safeguards against error and uncertainty. It is here, as it frequently happens elsewhere in similar cases, minute details are not dealt with, only broad outlines. Peter identifies the Prophet like unto Moses, and indicates the sphere and scope of His mission, together with its results. The likeness is not of a personal kind, either in nature or character; but is to be found rather in position and work. Nor is this likeness at all exact, being that of antitype to "type," reality to "figure," or substance to "shadow."

I. As "*our Passover*," Christ is the prophet like unto Moses. When the Passover was instituted, "the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be to you the beginning of months: it shall be the first month of the year to you." There is an adequate reason for this. The life which man derives through the first Adam is condemned; and God has never entered into covenant with man on the basis of condemnation. In the institution and observance of the Passover, the people were typically passed over from death unto life. Their physical lives were preserved when others were destroyed; and that preservation is a type of a more widely extended and enduring one. In the treatment of the Passover lamb, there are at least two points which ought to be specially noted. First, as to the *blood:* "They shall take of the blood and strike it on the